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THE

PEOPLES AND LANGUAGES

OF

THE WORLD,

BY

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PART I.

The Peoples and Nations of the World.

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THE PEOPLES AND NATIONS OF THE WORLD.

THE various peoples of the world had a common origin. This is clearly indicated by the resemblance between all men in the structure of their bodies, the powers and actions of their minds, their moral condition and spiritual needs, and their aspirations and beliefs. It is also affirmed by the fact that the human race may be continued by the mixed offspring of any two of the several varieties into which it is divided. But the original unity of mankind is placed beyond all doubt by the general teachings and positive declarations of the Bible. We are told in Genesis that God blessed Adam and Eve, who were unquestionably the only human beings in existence at the time ; and that He said unto them, "Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the

sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This passage clearly implies that the earth was to be peopled by the descendants of Adam and Eve. We are again told in Genesis that "God saw that the wickedness of man was great"—not the wickedness of some men, but of man, of the whole human race—and that he destroyed "all flesh," except Noah and his family.

With regard to the re-peopling of the world we are informed that the sons of Noah that went out of the ark were Shem, Ham, and Japhet, and that "of these was the whole earth overspread." We are taught in Romans that "through one man"—the reference being undoubtedly to Adam—"sin entered into the world, and death through sin, and that so death passed unto all men, for that all sinned." We are also taught in First Corinthians that "by man came death," that "in Adam all die." These statements clearly imply that all men, at any rate all sinful and mortal men, have some connection with Adam. But if the Yellows and Blacks are not descended from him as well as the Whites what connection can they have with him? We find the following statement in the Acts of the Apostles:—"God made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." This passage, especially when taken in

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connection with the passages previously quoted, teaches in the most positive manner the original unity of the human family—the universal brotherhood of man—and cannot fairly be made to teach anything else.

The progenitors of the human family were not savages. Adam and Eve were created in the image of God, and were intelligent, holy, and happy beings. Their descendants tilled the ground, herded flocks, built cities, manufactured articles of brass and iron, played on the harp and organ, and knew how to construct such a magnificent vessel as the ark. It is also possible that they were acquainted with the art of writing. At any rate Xisuthros, the Noah of the Babylonian legends, is represented as having books in his possession.

Noah was the progenitor of the present inhabitants of the earth. He was not a savage, but a man of high culture. He was acquainted with the arts and sciences of the pre-diluvian world, and he knew God and gave obedience to his revealed will.

The ark rested on the mountains of Ararat. The Highlands of Armenia thus became the cradle of the post-diluvian race. In this region Noah and his sons remained together for some time.

The first place in which we meet men away from the Highlands of Armenia is in the Plain of Shinar. We are told that those who settled on that Plain came to it as they journeyed from the east. When

they left the district of Ararat, which was east of Lake Van, they pursued a southernly course until they came to a point east of Shinar. They then crossed the Tigris and settled in the land which they expected to make their home.

The question is frequently asked, Was the whole of the human race in the land of Shinar? This is a question to which no satisfactory answer can be given. It is therefore useless to ask it. It is possible, on the one hand, that Noah and some of his descendants remained in the district of Ararat or somewhere east of the Tigris; but it is equally possible, on the other hand, that Noah and the whole of his descendants came to the land of Shinar. Of course no one can suppose that Noah was in favor of building the city and tower of Babel. The builders seem to have consisted chiefly, if not wholly, of selfish and godless men.

Even if the Bible were altogether silent with regard to the matter, history and ethnology would lead us to look upon Western Asia as the region from which man began his migrations over the face of the earth. We find the earliest civilizations in Babylonia, Egypt, Elam, Assyria, and Phœnikia, and the purest and most ennobling religion in Judea. We also meet with the highest type of the human race in Western Asia. The farther people wandered away from that region the more degraded they became. We would never think of comparing the

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Negroes to the South, the Chinese to the East, the Lapps to the North, or even the Basques to the West, with the Jews, Persians, and Armenians in physical beauty and intellectual vigor.

It would be extremely interesting to follow the history of the various bands of emigrants in their wanderings from the mountains of Ararat or the land of Shinar to their final homes. This, however, we have no means of doing. Of the early history of peoples and nations we know almost nothing.

If a person is to have a clear and correct view of the ethnology and history of his own nation, it is necessary for him to have some acquaintance with the ethnology and history of other nations. As with individuals, so with peoples. Some are closely related, and some only distantly; whilst between others, owing to the length of time since their separation from a common stock, no special relationship can be traced.

In classifying peoples the principal things to be taken into consideration are: first, their physical characteristics, customs, manners, religion and arts; and, secondly, the structure of the languages spoken by them.

Among the physical characteristics to be considered are the color of the skin, the nature of the hair, the presence or absence of beard, the shape of the skull, the form of the face, and the average stature.

In determining the shape of a skull, its length, or the diameter from front to back, is fixed at 100 parts. Its breadth is the portion of these one hundred parts that it measures from side to side. The figures denoting the breadth in proportion to the length are termed the index of breadth. The average breadth of skulls is about 78 parts. When a skull falls below 75 parts in breadth to 100 in length it may be called a long, or dolichocephalic skull; when it is from 75 to 80 parts in breadth it may be described as a medium, or mesocephalic skull; when it is more than 80 parts in breadth it is a short, or brachycephalic skull. A long skull is of course narrow, and a short skull broad, whilst a skull of medium length is also of medium breadth.

The average height of men is 5 feet 4 inches. The average height of the Patagonians is 5 feet 10 inches, whilst that of the Bushmen is only 4 feet 6 inches. As a general rule the stature of the women of any race is about one-sixteenth less than that of the men. A man of 5 feet 8 inches and a woman of 5 feet 4 inches make a well-matched pair.

In using language as a means of classifying peoples it must be borne in mind that identity of speech does not prove identity of origin. The inhabitants of Cornwall speak English, but they are not Anglo-Saxons.

But whilst identity of speech does not prove identity of origin, the evidence of language is of the

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very highest ethnological value. As a general rule the language of a people is a fairly certain indication of the stock from which they have sprung. The exceptions to this rule are probably neither so numerous nor so important as some are disposed to think. A nomadic people never adopt a foreign language. Before doing so they must become a sedentary people. The Micmacs of the present day speak substantially the same language which their forefathers spoke when they landed in America. Then, it is a well-known fact that all peoples, whether nomadic or sedentary, cling tenaciously to their own language. They are not willing to go to the trouble of learning a new language. Neither are they willing to begin the work of annihilating themselves as a distinct people. When a people adopt a foreign language it is generally owing to the influence of surrounding circumstances; but this is a cause which works only slowly in the present age and which must have worked still more slowly in prehistoric times. A powerful and tyrannical government may compel some of its subjects to give up their own language and adopt that of their rulers, but the changes brought about in this way before the beginning of the Christian era must have been comparatively insignificant. What the kings of Egypt, Babylonia, Assyria, and Persia wanted was, not that their subjects should go to work to learn new languages, but that they would pay the tribute imposed upon them and remain quiet.

There are three primary varieties of the human family, the White, the Yellow, and the Black. The Whites have a fair, dark-white, or brownish-white skin, soft, straight or wavy hair, a full beard, a thin prominent nose, and vertical jaws. The Yellows have a yellowish or brownish skin, straight coarse black hair, little or no beard, and prominent cheekbones. The Blacks have a black or brownish skin, woolly or frizzly hair, little or no beard, full lips, and prognathous jaws.

Of the secondary varieties the most important are the Dravidian and the Papuan. Both of these varieties have evidently been produced by the intermixture of Whites, Yellows, and Blacks in various proportions. The Dravidians are bearded Browns, and the Papuans bearded Blacks.

The various peoples of the world, classified according to their probable relationship, may be reduced to four great divisions; the Aryo-Hamitic, the Basko-American, the Indo-Australian, and the Negro-Papuan.

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I.

THE ARYO-HAMITIC DIVISION.

The Aryo-Hamitic division includes three stocks of peoples, the Indo-Keltic, the Shemitic, and the Hamitic. The peoples of these stocks belong to the white type. Their languages agree in possessing grammatical gender.

A. The Indo-Keltic Stock.

The Indo-Keltic stock includes the following branches:—the Indic, the Iranian, the Armenian, the Hellenic, the Albanian, the Italic, the Slavo-Lithuanic, the Teutonic, and the Keltic. The Skolots, the Kimmerians, the Phrygo-Lydians, and the Thracians were also branches of this stock.

I. THE INDIC BRANCH.

The Indic branch includes the Aryan Hindus, the Dards, and the Siah-posh, or Kafirs.

I. THE ARYAN HINDUS.

The Aryan Hindus migrated from Iran. They seem to have entered India through the Khyber Pass. They were settled in the Punjab at least twelve hundred years before the beginning of the Christian era. As their number increased they pushed eastward along the base of the Himalayas. Being a brave and warlike people they made themselves, in the course of a few centuries, masters of the whole of the plains of the Indus and the Ganges. They either reduced the original inhabitants to a state of serfdom or drove them into the mountains. Long afterwards some of them crossed the Vindhya and formed settlements in the Dekhan, as the country south of these mountains is popularly called.

The Aryan conquest of Northern India, or Hindustan proper, gave rise to the system of caste. The fair-skinned Aryans formed one caste, and the dark-skinned aborigines another caste, or class. In course of time the Aryans themselves became divided into three distinct castes, the Brahmans, the Kshattriyas, and the Vaisyas. In this way the country came to have four castes. The Brahmans constituted the highest caste. They were the priests and learned men of the nation. Their work was to conduct the sacrifices, to preserve the ancient poetry, and to expound the religion and laws of the commonwealth. The Kshattriyas, or warriors, constituted the

second caste. The members of this caste executed the laws and carried on wars. The Vaisyas were the third caste. The farmers, merchants, and mechanics belonged to this caste. The aborigines, or Dravidians, Kolarians, and Tibeto-Burmans, formed the lowest caste. They were known as the Sudras or slaves.

In spite of the system of caste the Aryans and non-Aryan Indians became mixed together. At the present day the only Hindus that can be looked upon as being comparatively pure Aryans are the Brahmans.

The language of the Gipsies is fundamentally the same as that of the Aryan Hindus, but the origin of these wanderers is a matter of uncertainty. It is beyond doubt, however, that they came from India, and slightly probable that they are descended from the Jats of the Punjab.

Gautama, or Siddhartha, the founder of Buddhism, was born near Benares in Bengal, about 480 B. C., and died about the year 400. About 244 B. C., Asoka, the powerful ruler of the kingdom of Behar, embraced Buddhism and used all his influence to make it known and establish it throughout the whole of India and the adjacent countries.

Alexander the Great invaded India in 327 B. C., and remained two years in the country. Baber, a distinguished Mongolian warrior, founded a powerful empire in India in 1521, A. D. The capital of this empire was Agra. Its last sovereign, Bahadar Shah, was deposed by the British in 1857.

2. THE DARDS.

The Dards live on the upper Indus and the Gilgit. They are a cheerful, independent, and brave people, and are excellent marksmen. They look upon the cow with abhorrence. There are two distinct languages spoken among them, the Shina and the Khajuna. The former belongs to the Indo-Keltic family; the latter is apparently a Tibetan dialect. All the Dards have the same physical characteristics.

3. THE SIAH-POSH.

The Siah-posh, or Kafirs, live in Kafiristan. They are a warlike people. Their arms until lately were the bow and arrow, the battle-axe, and the dagger. They have now swords and guns. They are heavy wine-drinkers, and are very fond of dancing. They record the deeds of a warrior by placing a post beside his coffin and driving a peg into it for every man that he had slain. Their women, as a general rule, are very handsome.

II. THE IRANIAN BRANCH.

The Iranian branch includes the Baluches, Afghans, Persians, Kurds, and Ossetes.

I. THE BALUCHES.

There are two distinct peoples in Baluchistan, the Brahuis and the Baluches. The former were in

the country at an early date ; the latter arrived at a later period. The Brahuis seem to be a mixture of Aryans and Dravidians. Their language is apparently a corrupt Aryan dialect. It contains a large number of Dravidian words. The Baluches are Aryans. The Brahuis and Baluches together number about 400,000.

2. THE AFGHANS.

The Afghans live in Afghanistan, Afghan, Turkestan, Badakshan, and Peshawar. They are a handsome and athletic people, but are haughty, treacherous, vindictive, quarrelsome, and lawless. They are to some extent of Shemitic origin. Their language is known as the Pushtu. They are divided into several large clans. They number about 2,300,000.

3. THE PERSIANS.

Media was bounded on the north by the Araxes ; on the east by the Caspian Sea, Hyrcania, and Parthia ; on the south by Persia ; and on the west by a line running through the Zagros range of mountains. It thus included a portion of Turkish Kurdistan and the Persian provinces of Azerbaijan, Ardalan, and Irak Adjemi.

The inhabitants of Media were split up into a number of tribes, each governed by its own chief, or city-lord. They were partly of Aryan, and partly of non-Aryan origin. The Medes were

Aryans. They were attacked by the King of Assyria about the year 840 B. C. But they were a powerful and well-known people long before that date.

In the year 625 B. C., Kaztarit, or Kyaxeres, the most powerful chief in Media, having procured the assistance of the Kimmerians and Minnians, invaded Assyria, captured Nineveh, and made himself ruler over the whole country. Some time afterwards he succeeded in extending his sway over the whole of Media. In 610 B. C., he conquered the people about Lake Van in Armenia. A few years later he extended his dominion to the river Halys. He was succeeded by his son Istuvegu, the Astyages of the Greek historians. The Median empire was destroyed by Kyrus, King of Elam, in 549 B. C. Ecbatana, the modern Hamadan, was the capital of it.

Persia proper was only a very small country. It was bounded on the north by Media and Parthia, on the east by Carmania, on the south by the Persian Gulf, and on the west by Elam or Susiana.

The Persians, or Parsa, were of Medic origin. Their first king was Akhæmenes. About the year 600 B. C., Teispes, son of Akhæmenes, conquered Elam and formed it into an independent Persian kingdom. In 549 B. C., Kyrus, the great-grandson of Teispes, captured Ecbatana, and made himself ruler over the Median Empire. Two years afterwards he annexed Persia proper to his dominions. He conquered Lydia in 545 B. C., and Babylonia in

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538. He died in 529. Kambyses, his son and successor, invaded Egypt in 525 B. C., and put an end to the ancient monarchy of the Pharaohs. He died in 521. Darius, who succeeded Kambyses, was a ruler of great administrative ability. He was also a successful warrior and made vast additions to the empire. He died in 485, and was succeeded by his son Xerxes.

The Persian Empire was by far the largest that the world had yet seen. Its boundaries were Libya, the Mediterranean Sea, and Makedonia, on the west; the Danube, the Black Sea, the Caucasian Mountains, and the Jaxartes, or Sir Daria, on the north; the Desert of Tibet, the Sutlej, and the Indus, on the east; and the Arabian Sea, the Persian Gulf, the Desert of Arabia, and Ethiopia, on the south. It was conquered by Alexander the Great in 331 B. C.

The Parthians lived south-east of the Caspian Sea. They formed a portion of the old Persian Empire. They became an independent people in 250 B. C. They founded a large empire. During the period of their greatest power their dominion extended from the Euphrates on the west to the Indus on the east. The Romans were frequently at war with them, but never succeeded in reducing them to subjection. They were conquered by Ardashir, the founder of the new Persian Empire, in 224, A. D. Their chief city was Hekatompylos, the modern Damghan. They fought on horseback, with bows

and arrows as their only weapons. They were in the habit of turning and retiring as if in full flight, and discharging their arrows backwards, holding the bow behind the shoulder. They were thus as dangerous to their foes when fleeing as when attacking.

The Parthians had been for a long time subject to Persian influence. It is quite certain, then, that the Parthians who founded the Parthian Empire were to a large extent an Aryan people. But to what stock the original Parthians belonged, we do not know. They may or may not have been Aryans. It is somewhat probable, however, that they were not. If not, they are more likely to have been Turks than anything else.

Ardashir, a man of great energy and valor, succeeded his father as King of Persis, or the original Persia, in 212, A. D. He conquered Parthia in 224. He died in 241, leaving an extensive empire to his successor. This empire, which is known in history as the Sasanian Empire, was conquered by the Arabs in 642, A. D.

The present inhabitants of Persia may be divided into two classes, the Tajiks and the Illyats. The Tajiks number about 6,000,000. They constitute the settled population of the country. They are the true representatives of the ancient Persians. They speak the Persian language and are in the main of Iranian descent. The Illyats number about

2,000,000. They raise cattle and sheep, and lead a semi-nomadic life. They are almost wholly of Turkish origin.

There is a large number of Tajiks in Afghanistan, Khiva, Bokhara, Ferghana, Badakshan, and Kashgaria. The Galchas, who are a people of the same origin, number about 380,000 in Karetegin.

4. THE KURDS.

The Kurds live between Kharput west of Lake Van and the Persian province of Luristan. They are a wild and lawless people, but very hospitable. They number about 2,300,000.

5. THE OSSETES.

The Ossetes occupy the Gorge of Dariel and both its outlets. They call themselves Iron, a name which clearly points to an Iranian origin.

III. THE ARMENIAN BRANCH.

The Armenians, according to their own legendary history, are descended from Haik, a son of Togarmah the son of Gomer. They are equal in physical beauty to any people in the world, and have a high order of intellect. They were originally a brave and warlike people. Their chief gods were Ormuzd and Mithras, their chief goddess Anaitis. They embraced the Christian religion about 276,

A. D. They number about 1,000,000 in Armenia, and about 3,000,000 in other countries. They are brachycephalic, the index of breadth being 85.

IV. THE SKOLOTS.

The Skythians lived between the Don and the Danube, in the country originally known as Kimmeria. They were as a general rule nomads. They had large flocks and herds, and lived chiefly on boiled flesh, milk, and cheese. They moved about from place to place in search of fresh pastures-grounds, the women and children in covered waggons drawn by oxen, and the men on horseback. They scarcely ever washed themselves. They were somewhat fleshy, and had pretty full beards. They worshipped several gods and goddesses, such as Tabiti, Papæus, Apia, Octosyrus, Artimpasa, and Thamimasadas. Their chief weapon was the bow and arrow. They scalped their enemies. Sometimes they made cloaks for themselves by sewing a number of scalps together. They converted the skulls of foes whom they especially hated into drinking-cups. When engaged in battle the Skythian generally drank a portion of the blood of the first man that he slew.

When a king died among the Skythians they embalmed his body, and placing it on a waggon, carried it about through all the different tribes. As a sign of mourning every man chopped off a piece of his ear, cropped his hair close, made a cut all

round his arm, lacerated his forehead and nose, and thrust an arrow through his left hand. When the king was buried one of his concubines, his cup-bearer, his cook, his groom, his lacquey, some of his horses, and some of his golden cups were buried with him. A huge mound was then raised over his grave. At the end of a year fifty of the best horses that had belonged to the king were strangled and placed, by means of strong stakes, in a standing position around his tomb. Fifty of his attendants were also strangled and mounted on the horses. The dead king was now left to shift for himself the best way he could. The living could do nothing more for him.

Whilst the Skythians, or Skolots, were probably to some extent of Turko-Mongol origin there can be no reasonable doubt that as a whole they were Indo-Kelts. The few words of their language that have been preserved clearly belong to the Indo-Keltic family. So far as the custom of scalping is concerned the Skythians may have learned it from their Finno-Manchu neighbors. At the same time they were not of such refined manners that it might not have sprung up among themselves. We have no reason to conclude that the early Indo-Keltic warriors were all gentlemen.

The Greeks applied the term Skythian, first to the Skolots, but afterwards to all nomadic peoples. Whilst, then, the Skythian Skolots are to be classed

as Indo-Kelts the Skythian tribes of Northern Asia are not. These Skythians were unquestionably Turko-Mongols.

The Sarmatians, or Sauromatæ, lived originally between the Caspian Sea and the river Don. Their language closely resembled that of the Skolots. We may safely conclude then that they were an Indo-Keltic people.

V. THE KIMMERIANS.

The Kimmerians lived along the northern coast of the Black Sea and the Sea of Azov. They are the Gomer of the Bible and the Gimirrai of the Assyrian inscriptions. They were at one time very powerful, but became greatly reduced in strength from intestine wars in which they lost their principal men. Whilst in this enfeebled condition the Skolots entered their country and made themselves masters of it without any difficulty.

A large number of Kimmerians, fleeing from the victorious Skolots, entered Armenia. They were under a chief named Teispes, or Tiuspa. They were attacked by Esar-Haddon, King of Assyria, in 677 B. C., and driven into Asia Minor. For a long time they wandered at will through the most fertile districts of the country west of the Halys. They ravaged Paphlagonia, Bithynia, Ionia, Lydia, Phrygia, and Kilikia. They were finally overpowered by Alyattes, King of Lydia. They formed a permanent settlement in Sinope.

The Kimmerians had evidently been in Europe long before their conquest by the Skolots. It is probable then that some of them had moved much farther west than the Dneister. It may also be fairly assumed that whilst some of them fled from the Skolots into Asia others of them fled towards western Europe. It is thus at least possible that the Kimbri of later times were really Kimmerians. Still there are no valid grounds for affirming that they were. The language of the Kimmerians has utterly perished.

VI. THE PHRYGO-LYDIAN BRANCH.

The Phrygo-Lybian branch included the Phrygians, Mysians, and Lydians.

I. THE PHRYGIANS.

The Phrygians were an inland people living between the river Halys, the modern Kizil-Irmak, on the east, and Lydia and Mysia on the west. They were very numerous, but were split up into a large number of petty tribes. They founded a kingdom in the valley of the Sangarius at an early date. They were closely related to the Greeks. The Phrygian Kingdom was destroyed by the Kimmerians between 680 and 670 B. C. The Gauls formed a settlement in eastern Phrygia about the year 230 B. C. The district occupied by the Gauls came to be known as Galatia,

2. THE MYSIANS.

The Mysians lived between Phrygia and the Mediterranean Sea. Their language was a mixture of Phrygian and Lydian.

3. THE LYDIANS.

The Lydians lived in Asia Minor opposite Greece. They were a progressive and energetic people, and were evidently of mixed origin. They founded a strong empire in 690 B. C. The first ruler was Gyges, the Gugu of the Assyrian inscriptions, the second Ardys, the third Sadyattes, and the fourth and last, the renowned Cræsus. Cræsus was a very powerful monarch. He exercised dominion over the whole of Asia Minor west of the river Halys. He was the wealthiest man of his day. He was defeated in a war with Kyrus, King of Persia, in 540 B. C. His dominions were annexed to the Persian Empire.

That the Lydians of the time of Cræsus were mainly an Indo-Keltic people may be regarded as a matter of certainty. At the same time the original Lydians may have belonged to some other stock. If they are the Lud of the tenth chapter of Genesis they must have been Shemites.

VII. THE THRAKIANS.

Thrake was bounded on the north by the Danube, on the east by the Black Sea, on the south by the Sea

of Marmora and the Mediterranean, and on the west by Makedonia and Illyria. All the inhabitants of this region spoke the same language and belonged to the same ethnic stock. That they were Indo-Kelts is apparent from the fact that the Greeks looked upon the Phrygians and other Indo-Keltic peoples of Asia Minor as Thrakian colonists. They were a very numerous people. They practised tattooing; they purchased their wives from their parents; and they frequently sold their children to traders. They delighted in war, and regarded plundering as a highly honorable business.

VIII. THE HELLENIC BRANCH.

The Hellenes, or Greeks, occupied the peninsula of Greece and the adjoining islands. They planted colonies in Kyprus, Krete, and Rhodes; along the coasts of Karia, Lydia, and Mysia; all around the Black Sea; in Thrake and Makedonia; in Kyrene and Africa; on the coast of Illyria; and in southern Italy, Sikily, Spain, and southern Gaul. They were a highly intellectual and cultivated people. They were a great blessing to the world.

The earliest inhabitants of Greece were known as Pelasgians. They had their national sanctuary at Dodona in Epirus. To what stock they belonged is a matter of uncertainty.

The most eminent of all the Greek rulers was

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Alexander the Great. He became King of Macedonia and commander-in-chief of all the Hellenic forces in 336 B. C. He crossed over into Asia Minor in 334, defeated the King of Persia in three great battles, and made himself master of all his dominions. He died in Babylon 323 B. C. The empire which he established crumbled to pieces immediately after his death.

IX. THE ALBANIANS.

The Illyrians lived between the Adriatic Sea on the west and Skythia and Macedonia on the east. They were a hardy and warlike people. They practised tattooing and offered human beings as sacrifices to their gods. They were much addicted to piracy. They were conquered by the Romans in the year 168 B. C. They were undoubtedly the ancestors of the modern Albanians.

Albania lies along the Adriatic coast north of Greece. It is about 280 miles long, and in some places about 100 miles wide. Its area is about 18,944 square miles. It includes the whole of ancient Epirus and parts of Macedonia and Illyria. It contains a population of 1,200,000. The inhabitants are partly Greeks and partly Turks, but chiefly Albanians proper.

The Albanians, or Skipitars, are of middle stature, with a full and broad chest, a long neck, an

oval face, and high cheek-bones. They are brave, hardy, and active, and also gay and lively. They go about armed, and are always ready to take part in plundering expeditions. They treat their wives almost as slaves.

X. THE ITALIC BRANCH.

The Romans occupied central Italy. They derived their name from the city of Rome, which was founded in the year 753 B. C. They were from the beginning a warlike and aggressive people. By the year 365 B. C. they had made themselves masters of the whole of Italy south of the Macra and the Rubicon. At the beginning of the Christian Era they ruled over the most powerful empire that the world had yet seen. It included Portugal, Spain, France, Belgium, Western Holland, Rhenish Prussia, parts of Baden and Wirtemberg, most of Bavaria, Switzerland, Italy, the Tyrol, Austria proper, Western Hungary, Croatia, Slavonia, Servia, Turkey in Europe, Greece, Asia Minor, Syria, Palestine, Idumea, Egypt, the Kyrenaica, Tripoli, Tunis, Algeria and most of Morocco. Its length from Cape Finisterre to Erzeroum was about 2700 miles, and its average breadth about 1000 miles. It comprised an area of about a million and a half square miles.

The Romans possessed in an eminent degree the power of organizing various nations into one political

community, and of building up an empire on a solid basis. They were instinctively opposed to disintegration. Consolidation was their chief aim. They were well-trained and faithful warriors. They were patriotic and sagacious statesmen. Their laws were admirable. They rendered services of incalculable value to the world in reducing rude and turbulent tribes to subjection and introducing order and the arts of civilization among them.

XI. THE SLAVO-LITHUANIC BRANCH.

There are two divisions of the Slavo-Lithuanic branch, the Slavonic and the Lithuanic.

I. THE SLAVONIC DIVISION.

The Slavonic division contains the Russians, Servo-Croats, Slovenes, Poles, Kashoubes, Slovaks, Moravians, Bohemians, and Wends. The Russians are divided into Great Russians, White Russians, and Little Russians. They number about 60,000,000. They contain a large proportion of Finno-Ugrian blood. The Servo-Croats live in Servia, Montenegro, Slavonia, and Croatia. The Slovenes live in Styria, Carinthia, and Carniola. The Kashoubes live near the mouth of the Vistula. The Slovaks live in the north-western corner of Hungary. The Moravians live in Moravia, and the Bohemians and Czechs, or Chekhs, in Bohemia. The Poles number about

10,000,000. The Wends live partly in Saxony and partly in Prussia.

The original Bulgarians were Finno-Ugrians, and lived on the Volga. They settled among the Slavs of the Danube about 660, A. D., and imposed their name upon the country which is now known as Bulgaria. In the course of a few years they gave up their own customs and language and became thoroughly Slavified. The present Bulgarians are thus a mixed people. They are in the main, however, of Slavonic origin. They are scattered over Bulgaria, Roumania, Eastern Roumelia, Makedonia, a part of Austria, and a part of Russia. They number about 5,000,000.

The early Pomeranians, the Obotrites in Mecklenburg, the Polabians in Lauenburg, and the Linones in Luneburg were Slavs. Indeed a Slavonic tribe seems to have penetrated as far west as Utrecht. The total number of Slavs at the present day is about 90,000,000.

2. THE LITHUANIC DIVISION.

The Lithuanians are tall and well-built. They have fair hair, blue eyes, and a delicate skin. They have mesocephalic skulls, the index of breadth being 78. They consist of the Letts and Lithuanians proper. The Letts live in Livonia, Courland, and the adjoining parts of Russia. They number about

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1,100,000. The Lithuanians proper live west of the Letts, chiefly in Russia but partly in Prussia. They number about 2,000,000. They became Christianized about 1386.

The Borussians, or early Prussians, were Lithuanians. They lived along the Baltic Sea between the Lithuanians proper and the Vistula. They became wholly Germanized. The modern Prussians have derived their name from them, and also a portion of their blood.

The Lithuanians worshipped their divinities in forests. They had a high priest who was known as the Krive-Kriveyto, or judge of judges. They kept a fire constantly burning.

XII. THE GERMANIC BRANCH.

The Germanic branch includes the Germans, the Western Swiss, the Flemings, the Dutch, the Danes, the Swedes, the Norwegians, the Icelanders, and the English.

The first Germanic peoples that rose into prominence in the history of the world were the Goths, the Ariemanni, the Thuringians, the Burgundians, and the Franks.

The Goths appear in history in 200, A. D. In 274 they lived north of the lower Danube. They were divided into two branches, the Visigoths west of the Pruth and the Ostrogoths east of it. They

were converted to Christianity under Ulphila, who labored among them from 343 to 388.

In 376 the great bulk of the Visigoths, or West-Goths, crossed the Danube and settled in Mœsia. They plundered Athens in 395, and Rome in 410. They founded a kingdom in southern Gaul, with Toulouse for its capital, in 411. They crossed the Pyrenees in 412, and made themselves masters of the whole of Spain. The Goths of southern Gaul were conquered by the Franks in 507, and the Goths of Spain by the Saracens in 711.

The Ostrogoths, or East-Goths, settled in Pannonia, or the part of Hungary west of the Danube, about the year 453. Shortly afterwards they made themselves rulers of the whole of Illyria. In 488, under Theodoric their greatest king, they conquered Italy. Ravenna now became their capital. They ruled over Italy until 552, when their power was destroyed by Narses.

The Allemanni lived originally in Eastern Germany. Thence they moved to north-western Bavaria. They settled finally in Baden, Wirtemberg, and north-eastern Switzerland. They were frequently engaged in war with the Romans. The Thuringians lived between the Allemanni on the south and the Hartz Mountains on the north. The Burgundians lived on the Upper Rhine near Worms. In 407, A. D., they founded the Kingdom of Burgundy in France. The Saxons occupied the whole of north Germany

from the Hartz Mountains to the North Sea, and from the Elbe almost to the Rhine. They planted colonies in South Britain, in Normandy, and at the mouth of the Loire. They were conquered by Charlemagne in 804, A. D. The Franks, or Free-men, lived on the Lower Rhine. During the period of the decline of the Roman Empire, they began to pour into Gaul. In course of time, they made themselves masters of the whole country.

XIII. THE KELTIC BRANCH.

The Kelts occupied at one time the whole of the British Islands, Belgium, northern and central France, parts of Spain, Germany, Switzerland, and Italy, and the Asiatic district of Galatia. They were a brave, warlike, and poetic people. The purest Kelts of the present day are the Irish, the Scottish Highlanders, the inhabitants of the Isle of Man, the Gallowegians, the Kymry or Welsh, the people of Cornwall, and the Bretons of France.

B. The Shemitic Stock.

The Shemitic, or Syro-Arabian, Stock, included the following branches: the Assyro-Babylonian, the Jewish, the Ammonite, the Moabite, the Edomite, the Arabian, and the Abyssinian.

I. THE SYRIAN BRANCH.

The Syrians, or Aramæans, lived to the north-east of Palestine. They founded two kingdoms, Zobah and Damascus. Hadarezer, the founder of the Kingdom of Zobah, and its only independent sovereign, was conquered by King David about the year 1038 B. C. Rezon, Benhadad I., Benhadad II., and Hazael were the most powerful rulers of Damascus. They had large armies under their command. The Kingdom of Damascus was conquered by Tiglath-pilezer, King of Assyria, in 732 B. C., and came to an end.

II. THE ASSYRO-BABYLONIAN BRANCH.

Babylonia was bounded on the east by the Tigris, on the south by the Persian Gulf, on the west by the Arabian Desert, and on the north by Assyria. It was an extremely fertile country. The region along the western bank of the Euphrates was originally termed Edinna, or the desert. The upper half of the district east of the Euphrates was called Akkad, and the lower half Sumer, the Shinar of the Bible. The latter was sometimes spoken of as the country of the black faces.

Nimrod was the founder of the Babylonian Kingdom. He was the first great conqueror after the flood. He was a man of ambition, energy, and talent. The kingdom founded by him lasted only

a short time. It broke up into a number of small states. The Kassites in course of time made themselves masters of Akkad and Sumer. They established their capital at Babylon and fused the various states into one kingdom. Their dominion lasted several centuries. About the year 1270 B. C. Tiglath-Adar, King of Assyria, captured Babylon and brought the rule of the Kassites to an end.

The Babylonians were a mixed people. The Proto-Babylonians, or first inhabitants of the country, may have belonged to the Basko-American division of the human race. They belonged to the white type. The Nimrodians, as the followers of Nimrod may be called, were Hamites, whilst the Kassites belonged, at least to some extent, to the same stock. That the Shemites formed a large proportion of the inhabitants of Babylon long before the Assyrian conquest is an admitted fact. In a very short time after that date the whole population became thoroughly Assyrianized.

It is commonly maintained that the Proto-Babylonians were the real founders of the Babylonian civilization. This opinion may, or may not, be correct. It cannot, however, be looked upon as an established fact. The probability is that the founders of the distinctive type of civilization known as the Babylonian were the mixed people formed by the union of the Hamites and Proto-Babylonians. So far as the Babylonian Kingdom is concerned the

credit of establishing it belongs chiefly to the Nimrodians and the Kassites.

It is generally supposed that the Proto-Babylonians spoke an agglutinative language and that this language, which is called Akkadian, has been preserved in the cuneiform inscriptions. This may be the case. At the same time, it is possible that what is regarded as an agglutinative language is simply Assyrian written in a peculiar manner.

Assyria lay between the Euphrates on the west, and the Zagros Mountains on the east, and between Armenia on the north, and Babylonia on the south. It was a compact and strong kingdom at least as early as the year 1400 B. C. The famous city of Nineveh was its capital.

The Assyrians were broad-shouldered, large-limbed, and strong-looking men. They had a straight forehead, a full brow, large eyes, an aquiline nose, heavy hair, and long thick curling beard. Their forehead was somewhat low and their lips somewhat thick.

The Assyrians were by far the most powerful of the Syro-Arabian nations. They possessed great energy and determination. They were able and successful warriors. They conquered nation after nation until at last their empire included, besides Assyria proper, parts of Armenia and Media, Matiene or the Zagros range of mountains, Elam, Babylonia, a portion of Arabia, Idumea, Egypt,

Palestine, Phœnikia, Kilikia, and Cappadokia. They were the Romans of Asia. They were intensely religious, but at the same time proud and treacherous.

In 625 B. C., Nabopolassar, the Viceroy of Babylonia, rebelled against Assyria, and made himself an independent sovereign. Shortly afterwards the Medes, under Kaztarit, or Kyaxerxes, captured Nineveh, and utterly destroyed it. The Assyrian empire was now at an end.

The Babylonian civilization was of a very high order, and may have been of an earlier date than that of Egypt. The Assyrian civilization was almost wholly of Babylonian origin.

III. THE JEWISH BRANCH.

The Children of Israel were descended from Abraham. They lived in Egypt during two hundred and fifteen years. They left Egypt about the year 1317 B. C. The period of their greatest prosperity and power was during the reigns of David and Solomon, or from 1055 to 975 B. C. The kingdom of the ten tribes was destroyed by the Assyrians in 722 B. C., and the Kingdom of Judah by the Babylonians in 588 B. C. Jerusalem was destroyed by Titus in 70, A. D.

At the present day there are about 200,000 Jews in Asia, 700,000 in Africa, 5,000,000 in Europe, 300,000 in America, and 20,000 in Australia. The

total Jewish population of the world is thus about 6,220,000. The Jews, as a general rule, have a hooked or aquiline nose.

IV. THE AMMONITES.

The Ammonites lived north of the Moabites, between the Arnon and the Jabbok. They were bitter and constant foes of the Children of Israel. They were descended from Lot.

V. THE MOABITES.

The Moabites lived along the western shore of the Dead Sea and the lower course of the Jordan. They were an immoral people, and offered up human sacrifices. They were, like the Ammonites, descended from Lot.

VI. THE EDOMITES.

The Edomites, or Idumeans, were descended from Esau. They lived south of the Dead Sea. Their chief cities were Bozrah, Maon, Selah or Petra, Ezion-geber, and Elath. They were brave warriors, and, like their progenitor, took great delight in hunting.

VII. THE ARABIAN BRANCH.

The Arabians may be divided into two sections, the Northern and the Southern. The Northern

Arabs live chiefly north of a line drawn from the 18th parallel of north latitude on the coast of the Red Sea to the 25th parallel on the coast of the Persian Gulf. The Southern Arabs live almost wholly south of this line, in Yemen, Hadramaut, Oman, and the adjoining districts. The Sabæans dwelt in Yemen and the Himyarites in Hadramaut.

The Arabs, taken as a whole, have a brownish-white skin ; coarse, copious black hair ; thin, black beards ; dark oval, or almond-shaped, eyes ; a small mouth ; a receding chin ; and as a general rule an aquiline nose. Their forehead is well-shaped, but not very high. They are slightly undersized, and somewhat slender. They are wiry and active, but not strong. The Southern Arabs are darker than the Northern Arabs ; whilst their lower limbs are slenderer, their hair less copious, and their beard much scantier. Many of them, owing to the large number of slaves imported from Africa and the readiness of the Arabians to marry African women, have a good deal of Negro blood in them.

The Northern Arabs are as a whole descended from the Joktanites and Ishmaelites, and other ancient Syro-Arabian tribes. The Southern Arabs contain a large proportion of Syro-Arabian blood, but are no doubt, as a whole, Cushites rather than anything else.

The inhabitants of Arabia number about 9,000,000. Of these about 7,000,000 are settled Arabs, and

about 2,000,000 Bedouins, or nomadic Arabs. The Bedouins live in tents and move about from place to place with their herds and flocks. Camel meat is a favorite dish with them. They are nominally Mohammedans, but as a general rule they pay very little attention to the precepts of the Koran. They belong almost wholly to the Northern branch of the Arabs.

The Arabians were united under one supreme head by Mohammed, who was born in Mecca in 570, A. D., and died in 632. His successors, the Califs as they were called, founded an empire which surpassed in extent that of Rome.

VIII. THE ABYSSINIAN BRANCH.

Abyssinia is bounded on the west by the regions of the Upper Nile, on the north-west and north by Nubia, on the east by the country of the Danakils, and on the south by Gallaland. Its area is about 200,000 square miles, and its population about 2,500,000. The inhabitants call themselves Ethiopians and their country Ethiopia.

The Abyssinians are a mixed people, formed by the inter-blending of Hamites and Shemites. The Agows and Sahos are Hamites, and were among the earliest inhabitants of the country. The Amharites, Tigranians, and Hararites are chiefly of Sabæo-Himyarite origin. The Falashas are apparently

Jews. The Gallas began to enter Abyssinia about 1550, A. D., and now constitute a large proportion of the population.

As a general rule, the Abyssinians proper are of a light brown complexion. They have straight or wavy hair, large clear eyes, and a thin straight nose. They are vain and irritable, and semi-barbarous in their habits. They embraced the Christian religion about the year 330. They hold Monophysite views, circumcise their children, and observe the Mosaic laws with respect to food and purifications. They conquered South Arabia in 529, A. D. The Falashas adhere to the Jewish religion. The Gallas are partly Christians of the Abyssinian type, partly Pagans, but chiefly Mohammedans.

C. The Hamitic Stock.

The Hamitic stock included the Hamathites, the Phoenikians, the Canaanites, the Philistines, the Egyptians, the Libyans, and the Cushites. To these ancient peoples we have to add the Hamitic peoples of the present day.

I. THE HAMATHITES.

The Hamathites were an inland people. They lived on the Upper Orontes. Their chief cities were Hamath and Riblah. Hamath was their

capital. They were generally in alliance with the Hittites. It is evident that in the time of King David they possessed a large share of power.

II. THE PHŒNIKIAN.

Phœnikia lay between the Mediterranean Sea and the mountains of Lebanon, and between the Eleutherus and Mount Carmel. It was about 150 miles long, and between 10 and 12 miles broad. It was a fertile country, producing wheat and fruits of various kinds in great abundance.

The Phœnikians founded the city of Carthage about the year 850 B. C. It rose up rapidly to wealth and power. It was for a long time the rival of Rome. It was the birthplace of the illustrious Hannibal. It was destroyed by the Romans in the year 146 B. C.

Whilst the Phœnikians were as a whole unquestionably Hamites, it is certain that they contained a large Shemitic element. They bore a close resemblance to the Punites of Southern Arabia. It is indeed probable that that region was their original home. They spoke a Shemitic language.

The inhabitants of Phœnikia called their country Canaan and themselves Canaanites. They were divided into Sidonians, Sinites, Arkites, and other tribes. Their chief cities were Tyre now Sur, Sidon now Saida, Berytus now Beyrut, Gebal or Byblus

now Jebail, and Arka now Tel-Arka. Of these cities Zidon was the oldest.

The Zemarites and Arvadites, north of the river Eleutherus, were of the same stock with the Canaanites of Phœnikia. The Zemarites were the inhabitants of the city known to the Assyrians as Tsimir, to the Greeks as Simyra, and at the present day as Sumra. The Arvadites occupied the city of Arvad, the Aradus of the Greeks and the modern Ruad.

The Phœnikians were the most daring navigators and the most enterprising traders of the ancient world. They planted colonies in Greece, in the islands of the Mediterranean, in northern Africa, in Spain, and in southern Gaul. They were excellent workmen. Their skill in architecture, metallurgy, the manufacture of glass, embroidery, and the art of dying was of a very high order. They were not a literary people, still the credit of inventing alphabetic writing belongs to them. They amassed a great deal of wealth. They were at the height of their prosperity about the year 1000 B. C.

III. THE CANAANITES.

The Canaanites lived east of Phœnikia, the Mediterranean Sea, and Philistia. They consisted of the Canaanites proper, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. The Canaanites proper, or the occupants of the lowlands,

dwelt by the sea and by the side of the Jordan. The Amorites lived between Mount Lebanon and Hamath and in central and southern Palestine. They were mountaineers, and were a fair-skinned, good-looking, and warlike people.

IV. THE PHILISTINES.

The Philistines occupied a small district along the Mediterranean Sea in the southern part of Palestine. They possessed five large cities—Gaza, Ashkelon, Ashdod, Gath, and Ekron. They came originally from Caphtor, or Keft-ur, as the coast of the Delta of the Nile was called.

V. THE LIBYANS.

The Libyans occupied the northern part of Africa from the borders of Egypt to the shores of the Atlantic. They were, at least to some extent, the Lehabim of the Bible. They were much lighter in color than the Egyptians.

The Libyans were well advanced in civilization. They invaded Egypt by sea about the year 1350 B. C., but suffered a crushing defeat. They were accompanied by the Shardana, Tuirsha, and other peoples. By the Shardana we are probably to understand the Sardinians, and by the Tuirsha perhaps the Tyrseni, or Etruscans. The Libyans invaded Egypt a second time about the year 1250 B. C., but with no better success than on the first occasion.

We meet with them at a later period as mercenary soldiers in the service of the Egyptian Kings.

VI. THE EGYPTIANS.

The Egyptians settled in the valley of the Nile shortly after the flood. They carried along with them the religion and civilization of the ark. They were thus from the very beginning of their existence a highly civilized people.

The Egyptians were of a reddish-brown complexion. Their hair was long and black, and somewhat crisp. Their cheek-bones were slightly prominent. Their eyes were large and long, and almost invariably black. The nose was of medium length, with a slight bridge and full nostrils.

Egypt extended from the mouth of the Nile to the first cataract. It was divided into two districts, Upper and Lower Egypt. It is generally spoken of in the Bible as Mizraim or "the two Matsors." It is also called the Land of Ham.

After an existence of several centuries as an independent and prosperous people, the Egyptians were attacked and conquered by nomadic tribes from western Asia. These tribes were known as the Hyksos, or Shepherd-Kings. They had long curling hair, a heavy beard, a broad sub-aquiline nose, and thickish lips. They were evidently Shemites, and seem to have come from northern Syria.

The Hyksos, or Shepherd-Kings, held dominion-

in Egypt for a long time. They embraced its civilization, and came to resemble the native population in almost every respect. They were always looked upon, however, with feelings of hatred. At last the governor of Thebes raised the standard of revolt against them. The war which he began was continued by his successors. Eventually the Hyksos were completely overpowered, and perhaps driven out of the country.

Aahmes, or Amōsis, the Theban ruler who completed the conquest of the Hyksos, was an able warrior, a skilful administrator, and an exceedingly popular person. He was thus enabled to reduce all the petty kings of the country to the position of governors, and to make himself its sole monarch.

Immediately after their political union under Aahmes the Egyptians entered upon a brilliant career of prosperity and conquest. They founded a large and powerful empire. Their dominion extended over the whole of Ethiopia, and over western Asia as far as the Euphrates. Thebes, the capital of their kingdom, became really the capital of the world.

Egypt was at the height of its splendor in the days of Moses. It was conquered by the Persians, and reduced to the position of a province of their empire, in the year 525 B. C.

The Egyptians rendered invaluable services to the cause of civilization. They were the chief instructors of the world in the arts and sciences.

VII. THE CUSHITES.

The Cushites included the Ethiopians, the Punites, and the Kassites.

I. THE ETHIOPIANS.

The country called by the Egyptians Kash, by the Hebrews Cush, and by the Greeks Ethiopia, was bounded on the north by Egypt, and on the east by the Red Sea. It included Nubia, a part of Kordofan, Senaar, Abyssinia, and the territory of the Danakils. It was occupied chiefly by Ethiopians, but partly by Negroes. The Ethiopians dwelt in the northern valley of the Nile and the highland districts east of that region. The Negroes dwelt in the southern valley of the Nile.

The Ethiopians were of a brownish complexion, tall, and good-looking. They founded a small kingdom at an early date. Their capital was Napata, the Greek Meroe, and the modern Jebel-Berkel. They ruled over the whole of Ethiopia.

Azerch-Amen, or Zerah as he is called in the Bible, King of Ethiopia, conquered Egypt about the year 940 B. C., and advanced against Syria and Judah. He suffered a severe defeat at the hands of King Asa, and was compelled to relinquish his conquests and confine himself to his own country. Tahbaka, the Tirhakah of the Bible, made himself master of the whole of Egypt about the year 692

B. C. None of his successors, however, ruled over that country.

2. THE PUNITES.

The coast of Africa from Suakim to Cape Guardafui and the southern coast of Arabia were known to the Egyptians as Pun, or Punt. The Hebrews included both of these districts under the name Cush. The Punites bore a very close resemblance to the Egyptians.

3. THE KASSITES.

The Kassites lived east of the Persian Gulf.

VIII. THE HAMITIC PEOPLES OF THE PRESENT DAY.

The Hamitic peoples of the present day consist of the Fellahs and Copts, the Berbers, the Northern Tibbus, the Bejas, Ababdeh, Agows, Sahos and Danakils, the Somali, and the Gallas.

I. THE FELLAHS AND COPTS.

The present population of Egypt is estimated at 5,000,000. It is composed partly of Europeans, Jews, Armenians, Syrians, and Turks, but chiefly of Fellahs and Copts. The Fellahs, or Fellaheen, constitute the great bulk of the population. They are partly of Arabian, but chiefly of Hamitic origin. They are Mohammedans, and speak Arabic. The Copts number about 160,000. They have

more Hæmitic blood in them than the Fellahs. They are Christians, but speak Arabic. The last man who spoke Coptic, or the last Egyptian by language, died in 1633, A. D.

The Fellahs and Copts are of medium stature, with slender and well-shaped limbs. They have black straight or curly hair, high cheek-bones, deeply-set, brown, brilliant eyes, a straight thick nose, and full lips. Their beard is black and curly, but scanty. Their kephalic index is about 75. The Fellahs have a yellowish-white skin, whilst the Copts are of a reddish-brown complexion.

2. THE BERBERS.

The present inhabitants of Tripoli, Tunis, Algeria, and Morocco consist of Europeans, Turks, Jews, Arabs, Moors, and Berbers. The Moors are a mixture of Arabs, Berbers, and Europeans. The Berbers, who constitute the great bulk of the population, are descended from the ancient Libyans. They include the Kabyles, Showiah, Shilhas, Rifians, Berbers proper, and the Tuaregs. The Berbers proper, or the people who are generally known as Berbers, live in North Morocco. The Tuaregs extend over a large portion of the desert of Western Sahara. The Guanches of the Canary Islands were undoubtedly Berbers. They embalmed the bodies of their dead, and buried them in caves. The kephalic index of the Berbers is about 75. Some of

the Berbers, especially of the Kabyles, have a very fair skin, flaxen hair, and blue eyes.

3. THE NORTHERN TIBBUS.

The Tibbus live between Fezzan on the north and Lake Tchad and Central Darfur on the south. They may be divided into Northern and Southern Tibbus. The Northern Tibbus, or Teda, bear a close resemblance to the Tuaregs and are evidently upon the whole a Hamitic people. The Southern Tibbus, including the Dasas, Baele, and Zoghawa, have become mixed up to a very large extent with Negroes.

4. THE BEJAS, ABABDEH, AGOWS, SAHOS, AND DANAKILS.

The Bejas, or Bishareen, and the Ababdeh live between the Nubian Nile and the Red Sea. They have a brownish skin, straight or wavy hair, a thin beard, and regular, or European features. The Agows and Sahos live in Abyssinia. The Danakils, Dankali, or Afars live between Abyssinia and the Red Sea. They resemble the Bejas in their looks, but have a blacker skin.

5. THE SOMALI.

The Somali live between the Gulf of Aden and the Indian Ocean. There is some Negro blood in

them. They have as a general rule a reddish-brown skin, long black curly hair, a thin beard, and regular features. Some have a very black skin and Mulatto-like hair. A few of the women show a tendency to steatopyga. The Somali are a fierce, lawless, quick-tempered people. They are nearly all great talkers. They are fanatical Mohammedans.

6. THE GALLAS.

The Gallas are scattered over the northern part of Abyssinia and the wide region between Abyssinia on the north and the Victoria Nyanza and the Zanzibar coast on the south. They number about 8,000,000. They are a tall, robust, and warlike people. They have a dark-brown skin, frizzled hair, a scanty beard, broad brows, small, deeply-set, lively eyes, a straight or aquiline nose, and thickish lips. They live on flesh, blood, milk, butter, and honey. Some of them are Mohammedans, but the great majority of them are Pagans. They entered Abyssinia about the year 1550. Their earliest known home was the southern portion of their present territory. Whilst they are upon the whole Cushites, it is clear that they contain a good share of Arabian and Negro blood.

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II.

THE BASKO-AMERICAN DIVISION.

The Basko-American division embraces four subdivisions; the Basko-Siberian, the Tibeto-Sinican, the Malay-Polynesian, and the American.

A. The Basko-Siberian Subdivision.

The Basko-Siberian peoples are partly Whites, but chiefly Yellows. They speak agglutinative, postfixing languages. They include the Basques, Caucasians, Finno-Manchus, Koreans, Japanese, Yeniseians, Yukaghirs and Chekto-Itelems. The Etruscans, the Moschians and Tibarenians, the Urardians and Minnians, the later Hittites, and the Elamites also belonged to this subdivision.

I. THE BASQUES.

The Iberians were the earliest known inhabitants of Spain and Portugal. They belonged to the

White type. They averaged about 5 feet 4 inches in height. They had only slender limbs, but they were hardy and active. They generally slept on the bare ground. Their principal drink was hydromel or mead. They treated strangers with kindness and hospitality. They offered human beings as sacrifices to their gods. The couvade was a common custom among them. According to this custom when a woman gave birth to a child she put her husband to bed and carefully waited upon him several days, as if he had been the mother of the child.

Some Keltic tribes settled among the Iberians at a comparatively early date, and intermarried with them. The mixed people thus produced came to be known as Kiltiberians. They were superior to the Iberians, but not equal to the Kelts. They were proud and haughty, warlike and independent, but somewhat ferocious.

The Basques call their country Euskerria, their language Euskara, and themselves Euskaldunac. They live partly in Spain and partly in France, and number about 500,000. They are a brave, proud, and independent people, and are extremely fond of music, singing, and dancing. They have a dark and sallow skin, and mesokephalic skulls, the index of breadth in the Spanish Basques being 77 and in the French Basques 80. Their language shows a distant relationship to the Finnish both in its structure and

vocabulary. They have borrowed many words from the Kelts and Latins, but they could not, in their present home, have borrowed words from the Finns. It is probable, then, that the Finns and themselves had a common origin.

It is tolerably certain that the majority of the Iberian tribes belonged to the same stock with the Basques. At the same time it is highly probable that some of them were Libyans from North Africa.

II. THE ETRUSCANS.

The Etruscans, Tyrrhenians, or Rasena lived in western Italy. They spoke an agglutinative language and were evidently a mixed people. They were highly advanced in civilization.

III. THE CAUCASIANS.

The Caucasians, or inhabitants of the Caucasus, include the Georgians, the Circassians, the Tchetchens, the Lesghians, and the Udes.

I. THE GEORGIANS.

The Georgians live between the Caspian and the Black Sea, south of the Caucasian Mountains. They are athletic, good-looking, and courageous, but fierce and cruel. They are passionately fond of music. They comprise the Georgians proper or Gruses, the Imeritians, the Mingrelians, the Lazes,

the Suanes, and the Mosoks. The Georgians proper, or Gruses, call themselves Karthalinians. They occupy the district known in ancient times as Asiatic Iberia. Strabo speaks of the Suanes as men of strength and courage, but of filthy habits. He says that they were very numerous.

2. THE CIRCASSIANS.

The Circassians consist of the Circassians proper, the Abkhasians, and the Kabardans. The Circassians proper, or Tcherkesses, call themselves Adighe. They occupied originally the northern slopes of the Caucasian Mountains towards the Kuban River, and the coast of the Black Sea from Anapa to Pitsunta. They were conquered by the Russians in 1864. After their conquest, about 400,000 of them left their country and settled in the various provinces of the Turkish Empire. The Abkhasians live between Pitsunta and Mingrelia. The Kabardans live between the valley of the Kuban and that of the Terek. The Circassians are slightly brachykephalic, the index of breadth being 81.

3. THE TCHETCHENS.

The Tchetchens, Mizjeji, or Nachtsuoi inhabit the northern slopes of the Caucasian Mountains down to the valley of the Terek. They number 105,000. They speak over twenty different dialects.

4. THE LESGHIANs.

The Lesghians live east of Mount Kazbek. Their principal tribes are the Avares, Andians, Kasikumuks, Kurinians, and Akusha. Of these tribes the Avares have the highest culture and are the most powerful.

5. THE UDES.

The Udes are a very small tribe. They live chiefly in the villages of Wartashin and Nij.

IV. THE MOSCHIANs AND TIBARENIANs.

The Moschians lived in north-western Kappadokia. They are the Mesech of the Bible and the Muskai of the Assyrian inscriptions. Their chief city was Mazaka, the Roman Kæsarea, and the modern Kaisariyeh. They are mentioned by Tiglath-Pileser I., about the year 1100 B. C.

The Tibarenians lived in south-eastern Kappadokia. They are the Tubal of the Bible and the Tublai of the Assyrian inscriptions. Birnani, their king, paid tribute to the Egyptians about the year 1400 B. C.

It is certain that the ruling classes among the later Moschians and the later Tibarenians spoke agglutinative languages, and that, consequently, these peoples were at least to some extent Basko-Siberians by blood. It is indeed probable that the whole of

both peoples spoke agglutinative languages, and that they were to a very large extent Basko-Siberians. At the same time it is by no means certain that the early Moschians and the early Tibarenians spoke agglutinative languages. They may have spoken Indo-Keltic languages and have been Indo-Kelts by blood.

V. THE URARDIANS AND MINNIANS.

The Urardians, or Alarodians, lived in the district of Ararat, which lay between Lake Van and the Araxes. They founded a kingdom about the year 857 B. C. Their chief city was Dhuspas, the modern Van. They were conquered by the Medes about the year 610 B. C.

The Minnians, or Minni, lived at Lake Van. They were, probably, closely related to the Urardians.

VI. THE HITTITES.

The early Hittites were a Hamitic people. They were known to the Egyptians as Khata, to the Assyrians as Khatta, and to the Hebrews as Khittim. They were divided into two sections, the Northern and Southern. The Northern Hittites lived north of Phœnikia and Hamath and the Southern Hittites in Palestine.

The Northern Hittites founded a large and powerful empire. They extended their sway over

the Hamathites, Arvadites, Zemarites and Arkites to the south of them, and over various peoples and tribes to the north and west of them. Indeed they seem to have ruled over a large portion of Asia Minor. Their monuments have been found at Karchemish, at Hamath, at Aleppo, in Kappadokia, in Lycaonia, in Phrygia, and even in Lydia. They contended on equal terms with the Egyptians in the time of their greatest power, and were among the most formidable opponents of the Assyrians. They are first mentioned on the Egyptian monuments in 1600 B. C., and on the Assyrian monuments in 1400 B. C. They were conquered by the Assyrians in 717 B. C. Their chief cities were Kadesh on the Orontes and Karchemish near the Euphrates, the latter being the Hieropolis of the Greeks and the Jerablus of the present day.

The later Hittites—the Hittites that contended with the Egyptians and Assyrians—spoke an agglutinative language and differed in type from the Egyptians, Canaanites, and Syrians. If we can trust the representations of them left us by the Egyptians and others, they had a long thin nose, a receding chin and forehead, long hair, and little or no beard. We must remember, however, that the early Hittites, like other Hamitic peoples, were in the habit of hiring foreign soldiers to carry on their wars for them, and that some of these soldiers may have been very ugly-looking men. The Egyptian sculptors

would of course regard these soldiers as Hittites and represent them as such on their monuments. But whether we know what the later Hittites looked like or not, we may regard it as certain that they were a mixed people. It was impossible for them, owing to their surroundings, to be anything else.

VII. THE ELAMITES.

Elam was bounded on the west by Babylonia, on the north by Assyria and Media, on the east by Media and Persia, and on the south by the Persian Gulf. It was apparently inhabited by three distinct peoples, the Proto-Elamites, the Elamites proper, and the Kassites. The Proto-Elamites spoke agglutinative dialects, and may have belonged to the same stock with the Proto-Babylonians. The Elamites proper were Shemites, whilst the Kassites, or Cushites, were Hamites. The north-eastern part of the country seems to have been the district originally known as Elam. The south-western part of it was known as Anzan.

The Kassites founded the Kingdom of Anzan at a very early date. They extended their authority in course of time over the whole of Elam. They were thus the founders not only of the Kingdom of Anzan, but of the Kingdom of Elam, of which Anzan was only a part. Their chief city was Susa, the Shusan of the Bible.

The Kingdom of Elam became very powerful. Chedorlaomer, or Kudur-Lagamar, who ruled over it in the time of Abraham, exercised authority over Babylonia and other countries. Kudur-Nankhundi ravaged the greater part of Babylonia about the year 1200 B. C. Sargon, King of Assyria, inflicted a severe defeat on the Elamites in 721 B. C. Assurbanipal reduced them to subjection in 640 B. C., and converted their country into an Assyrian province.

Some of the Elamites had high cheek-bones, a thin prominent nose, and projecting jaws, whilst the hair was somewhat frizzly, and the beard short and thin. Others had regular features, a slightly aquiline nose, straight hair, and a light beard.

VIII. THE FINNO-MANCHUS.

The Finno-Manchu stock includes the following branches ; the Finnic, the Lappic, the Ugrian, the Samoyedic, the Turkish, the Mongolian, and the Tunguso-Manchu. All the peoples of this stock have brachykephalic skulls.

I. THE FINNIC BRANCH.

The Finnic Branch includes the Mordvinians, the Tcheremisses, the Permians, Votiaks, and Zyrianians, the Mescheriaks and Tepters, and the Finns proper. The Alani, an extinct people, evidently belonged to this branch.

(1). The Mordvinians.

The Mordvinians live in the Russian provinces of Samara, Saratoff, Tamboff, Penza, Simbirsk, and Nijni-Novgorod. They number about 1,000,000. There are three branches of them, the Aorses or Erzyas, the Mokshas, and the Karatays. They are tall, well-built, and strong men. They generally have dark hair and blue eyes. They live by farming and are good workers. They have become almost wholly Russified. Strabo describes the Aorses as a powerful and numerous nation.

(2). The Tcheremisses.

The Tcheremisses live in Kazan, Kostroma, and Viatka.

(3). The Permians, Votiaks, and Zyrianians.

The Permians, Votiaks, and Zyrianians live between the Viatka River and the Ural Mountains.

(4). The Mescheriaks and Tepters.

The Mescheriaks live among the Bashkirs in Ufa and Perm. Their earliest known home was the valley of the Oka, from which they were expelled by the Russians. They have become Tartarized in language and customs, and to a large extent in their physical characteristics. The Tepters live in Viatka and Samara.

(5). *The Finns Proper.*

The Finns proper comprise the Kors, who live among the Letts, the Lives along the Gulf of Riga, the Esthes in Esthonia and northern Livonia, the Vepps around the shores of Lake Onega, the Kar-elians between the Gulf of Finland and the White Sea, and the Finns of Finland, who number about 1,600,000.

The Finns call themselves Suomi. They are short in stature, but strong and hardy. They have a fair skin, yellowish or reddish hair, a reddish beard, prominent cheek-bones, a straight nose with small nostrils, narrow palpebral apertures, and grey or blue eyes. Some of them have black hair, dark eyes, a flat nose, and slightly protruding jaws. They are evidently a mixed people. Their kephalic index is between 80 and 83. They have a national poem of great excellence. It is entitled the *Kalevala*. It was published in part in 1835, and in full in 1849.

(6). *The Alani.*

The Alani appear in history in the year 30 B. C. They lived north of the Sea of Azov. They wandered about from place to place with their flocks and herds, the young men on horses, and the old men, women, and children in covered waggons. They paid no attention to farming; they lived solely on meat and milk. They had no houses; they were

born in their waggons and lived in them. They were tall, handsome, yellow-haired men, with fierce-looking eyes. They used the scalps of the men whom they killed as trappings and ornaments on their horses. They worshipped their god by plunging a naked sword into the ground with certain ceremonies. Their name is of Finnish origin and signifies men.

2. THE LAPPIC BRANCH.

The Lapps live in the northern parts of Norway, Sweden, and Finland, and the western part of the Russian government of Archangel. They call their country Same, and themselves Samelats. They number about 27,000. They may be divided into settled Lapps and nomadic Lapps. The latter are the purest representatives of the Lapp type.

The Lapps are of short stature, their height being between 4 feet 9 inches and 5 feet. They are of a yellowish-brown complexion, with hard black short hair, and little or no beard. Their skulls are highly brachykephalic, the index of breadth being 85. The forehead is low, the cheek-bones prominent, the face broad and flat, the eyes large and hollow, and the nose short, flat, and wide at the root. Some of the Lapps resemble the Finns; they have fair or reddish hair, and blue or grey eyes. These Lapps, however, are largely of Finnish origin.

The nomadic Lapps live in round tents, which

are covered with skins. Their storehouses are built high above the ground, either on piles or between two or three trees. They live in winter on reindeer venison, and in summer chiefly on cheese and reindeer milk. They are strong and hardy, and are excellent marksmen. They are of a mild and pacific disposition. They were looked upon at one time as having a wonderful knowledge of sorcery. Ivan the Terrible, the first Czar of Russia, sent to them for magicians to explain to him the cause of the appearance of a comet.

3. THE UGRIAN BRANCH.

The Ugrians comprise the Voguls, the Ostiaks, and early Magyars. The Voguls live on the eastern slopes of the Ural Mountains, in Perm and Tobolsk. They number about 7,000. They are of low stature. They have a yellowish skin, prominent cheek-bones, narrow palpebral apertures, and a broad flat nose. Their hair is black, but generally soft. They have no beard. The Ostiaks live east of the Voguls, on the middle Obi and the Irtysh. They number about 27,000. They bear a very close resemblance to the Voguls. The early Magyars lived in the neighborhood of the Ostiaks. They entered Europe in 884, A. D. They were for a long time a terrible scourge to all the countries along the Danube. In 955, A. D., Otho the Great, Emperor of Germany, inflicted a severe defeat upon them at the battle of the Lech,

and forced them to confine themselves to Hungary. They seem to have contained a Mongolian element. Through intermixture with Slavs and other Europeans they have lost their race characteristics. The Magyars of the present day are Whites. They are below the average height of Europeans, but well-built and good-looking. They have black hair and eyes, and a full dark beard. Their language is closely related to the Finnish and Lappic.

4. THE SAMOYEDIC BRANCH.

The Samoyedes are scattered in small communities between the White Sea in Europe and the Khatanga in Siberia, and from the Arctic Ocean along the Obi and Yenisei to the vicinity of the Altai Mountains and Lake Baikal. Their earliest known home was the Altai Mountains, whence they were driven northwards by the Turks and Mongols. They number in all about 25,000. Their best known tribes are the Yuraks, along the coast from the White Sea to the mouth of the Yenisei; the Tavghis, between the Yenisei and Khatanga; and the Kamassins, Kaibals, Beltirs, Karagasses, and Soyots, in the southern parts of Tomsk and Yeniseisk.

The Samoyedes are short in stature and of a dark yellowish complexion. They have long, coarse, black, glossy hair; no beard; prominent cheekbones; a broad, flat face; long, narrow eyes; a depressed nose, with wide and gaping nostrils; and large mouths. The eyes are slightly oblique.

The Samoyedes, especially those along the coast of the Arctic Ocean, live by hunting and fishing. They are kind-hearted, hospitable, and honest.

5. THE TURKISH BRANCH.

The Turkish branch includes the following peoples; the Turks of the Turkish Empire, the Turks of Persia, the Tartars, the Karakalpaks, Uzbeks, and Turkmans, the Kazaks and Kirghiz, the Ugurs, and the Yakuts.

The Khazars were evidently Turks. The Huns, also, seem to have been a Turkish people.

(1). The Turks of the Turkish Empire.

About the year 552, A. D., the Turks, under a leader named Sinjibu, founded a strong empire east of the Oxus. In 977 Sebuktigen, originally a Turkish slave, became ruler of Ghazni in Afghanistan. He was a skilful and successful warrior, and succeeded in extending his authority over the greater part of Afghanistan and the Punjab. He was succeeded in 997 by his son Mahmud, a man of great ability and an enthusiastic Mohammedan. Mahmud led expeditions of conquest and devastation in various directions, and founded a large empire. His authority was acknowledged from the Caspian Sea to the Ganges and from Samarkand to Kandahar. He died in 1030, and was succeeded by his son Musaud.

Shortly after the death of Mahmud the Seljuk Turks, who lived east of the Sea of Ural near the mouth of the Jaxartes, crossed the Oxus and ravaged the eastern provinces of Persia. Their leader, Alp Arslan, was seized and thrown into prison by Musaud, the ruler of Ghazni. Toghrul Beg, Chakir Beg, and Ibrahim Niyal, three brothers, and nephews of Alp Arslan, defeated Musaud at Merv in 1040, and wrested from him all his possessions west of Afghanistan. The Seljuks now elected Toghrul Beg as their chief. In the course of a few years this energetic warrior made himself master of the whole of Persia from the Oxus to the Tigris. He died in 1063, and was succeeded by his nephew, Alp Arslan, the son of Chakir Beg. In 1064 Alp Arslan added Mesopotamia, Armenia, and Georgia to his dominions. In 1071 he defeated the Greek emperor, Romanus Diogenes, and took him prisoner. In 1243 the Mongols destroyed the independence of the Seljuk Empire. The Seljuks who ruled after that date were only puppets in the hands of their Mongolian masters.

About the year 1220 a Turkish tribe in central Asia fled from the Mongols and came to Armenia. Their chief, Suleyman, was succeeded by his son Er-Toghrul, who, as a reward for his services in a battle, received from the Seljuk ruler of Asia Minor a small tract of land in Phrygia Epictetus. El-Toghrul was succeeded by his son Osman. Osman,

who was born at Sugut in 1258, was an able, prudent, and just ruler. He wrested town after town from the Byzantines and founded a strong kingdom, having Brusa for its capital. He died in 1328. His followers, who were named after him, came to be known as Osmanlis or Osmanites. Orkhan, his son and successor, carried on the war against the Byzantines. He captured Nicomedia, Nikæa, and other cities. In 1356, Suleyman, his eldest son, crossed the Hellespont and seized the town of Kaliopolis or Galipoli. This was the first European possession of the Osmanlis. Suleyman prosecuted the war against the Byzantines with vigor, and captured several towns and villages. He was killed by a fall from his horse, about 1358. Orkhan died in 1359. Murad I., his son and successor, captured Adrianople, Philippopolis, and other important cities, and made extensive additions to his European possessions. He defeated a large army of Servians, Bosnians, Hungarians, Albanians, and Walachians on the Plain of Kosovo in 1389. Whilst riding over the field in which the battle had been fought he was suddenly attacked by a wounded Servian and murdered. On the 29th of May, 1453, the Osmanlis took the city of Constantinople by storm, and made it the capital of their empire.

The Turks had always a habit of marrying the prettiest girls of whom they could get hold. Owing to this fact and others the present Turks of the Ottoman

Empire are really Whites; they have regular features and respectable beards. They number about 6,000,000.

(2). *The Turks of Persia.*

♦ The Turks of Persia number about 2,000,000. The most of them are semi-nomads.

(3). *The Tartars.*

The Tartars are simply Turks under another name. They entered Europe through the prairie region north of the Caspian Sea.

The Nogaian Tartars live in Bessarabia, the Crimea, the Delta of the Volga, Daghestan, and the valley of the Terek. The Kazan Tartars live in Kazan, Nijni-Novgorod, Tamboff, Penza, Simbirsk, Saratoff, and Samara. The Tchuvash Tartars live west of the Volga in Kazan and Simbirsk. The Bashkir Tartars live in north-eastern Samara, southern Perm, and the steppes of Ufa and Orenburg. The Siberian Tartars are apparently merely Tartarized Finns. The Tartars number in all about 4,000,000.

(4). *The Karakalpaks, Uzbeks, and Turkmans.*

The Karakalpaks live on the lower part of the Oxus. They are stock-breeders, and are nearly all nomads.

The Uzbeks live in Khiva, Ferghana, Bokhara, and Afghanistan. They number about 2,000,000.

The Turkmans live east of the Caspian Sea. They are semi-nomads, and are addicted to plundering. They number about 1,000,000. The Russians are trying to teach them civility, and may succeed.

(5). The Kazaks and Kirghiz.

The Kazaks, or Kirghiz-Kazaks, roam over the plains between the lower Volga and Caspian Sea on the west and Lake Balkash on the east, and between the Irtysh on the north and the lower Oxus and Ust-Urt Plateau on the south. They dwell in tents which they can easily take apart and carry with them on camels. They have horses, camels, sheep, goats, and cows. They live chiefly on mutton and horse flesh. Their drink at their meals is koumiss, which is said to be wholesome and nourishing. They are honest and trustworthy, but sullen and unfriendly. They number about 2,700,000.

The Kirghiz, or Kara-Kirghiz, live in Bokhara and Ferghana; in the valleys of the upper Jaxartes, Tekes, and Chu; on both sides of the Thian-Shan Mountains; and about Lake Issik-Kul. They number about 400,000. They pay some attention to farming, but their chief occupation is that of raising horses, camels, cattle, sheep, and goats.

The Kazaks and Kirghiz are the best existing

representatives of the early Turks. They are middle-sized, strongly - built, stout men. They have a yellowish or swarthy skin, black hair, small oblique eyes, a broad face, a flat nose, and a small mouth. They have no beard. They are excellent riders, but poor walkers. They are very filthy in their habits.

(6). *The Uigurs.*

The Uigurs, or Eastern Turks, live in Yarkand, Kulja, and Kashgar. They number about 1,000,000.

(7). *The Yakuts.*

The Yakuts, or Sokhas, live on the River Lena and its tributaries. They number about 212,000. They are strong, healthy, and hardy, and frequently reach an advanced age. They have thick black hair, slightly oblique eyes, and a broad flat nose. They have horses and cattle, and are an energetic and industrious people. They live in small log-houses during the winter season, but in camps in the summer time. They always raise barley and carry on some trade wherever they settle. They live chiefly on flesh. Their principal drink is koumiss. Their summer camps are conical in shape, and made of poles covered with birch bark. They are nominally Christians, and belong to the Greek Church. They call themselves Sokhas, a name which reminds us of the Saka of the Persian inscriptions. They seem to

have lived at one time on the Baikal and Angora rivers.

(8). *The Kazars.*

The Kazars lived north of the Caucasus between the Volga and the Don. They founded a strong kingdom, having as its capital Itil on the delta of the Volga. They made a raid into Armenia in 198, A. D. They were conquered by Attila in 448, but soon regained their independence. They were conquered by the Moslems in 737, and continued under their power until 861. Their kingdom was utterly destroyed by the Russians and Byzantines in 1016. Some of the Khazars seem to have been related to the tribes of the Caucasus; but the majority of them, the real founders of the kingdom, were evidently Turks.

(9). *The Huns.*

The Huns entered Europe about 372, A. D. They conquered the Alani in 374. They drove the Goths into Thrake and Transylvania shortly afterwards. In the course of a few years they conquered nearly all the tribes north of the Danube and Black Sea. In 434 Attila and his brother Bleda became joint kings over them. About 444 Attila put his brother to death and thus became sole ruler of the Hunnic Empire. This renowned warrior ravaged a large portion of Europe. He was born about 406

and died in 453. The vast empire over which he had ruled, an empire which extended from the Rhine almost to China, fell to pieces after his death.

According to Ammianus Marcellinus, the Huns had closely-knit and strong limbs, short legs, stout bodies, and plump necks. They were destitute of beards, and equally destitute of beauty. They expressed themselves with great ambiguity and obscurity. They wore round caps on their heads and moccasins, or "unshapely shoes not made on lasts," on their feet. They scarcely ever changed their clothes. They transacted their business and took their meals on horseback. They could remain on their horses day and night; they could even sleep on their necks. They never cultivated the soil, but wandered about from place to place with their herds and flocks. Their waggons were their only houses. Their wives slept in them and wove their garments there, and their children were born in them. None of them could name the place of his birth. They lived on half-raw flesh and such roots as they could get in the fields. They were irascible, inconstant, treacherous, and extremely covetous. They plundered and slaughtered wherever they went. They were in fact savage beyond parallel.

It is certain that the Huns belonged to the Turko-Mongol stock. They must have been Turks, or Mongols, or a mixture of both. The probability is that they were pure, unvarnished Turks.

6. THE MONGOLIAN BRANCH.

The Mongolian branch includes the Hazaras, Kalmuks, Buriats, and Eastern Mongols. The Hazaras wander about as herdsmen in Afghanistan, between Herat and Kabul. There are four leading tribes of Kalmuks, the Derbets on the Don and Ili, the Torgots on the Volga, the Sungars in Sungaria, and the Koshods around the Kokonor. The Buriats dwell in the vicinity of Lake Baikal. The Eastern Mongols occupy the greater part of Mongolia. They are divided into three branches, the Khalkhas north of the Gobi, the Sharas south-east of the Gobi along the Great Wall, and the Shiraigols in Tangut and northern Tibet. The Mongols are of a pale yellowish complexion. Their hair is black, straight, stiff, and somewhat long. They have no beard. The cheek-bones are prominent, the face broad and flat, the eyes small and oblique, and the nose flat and very wide at the root. Their kephalic index is 81.

The early Mongols were a nomadic people. Their original camping-grounds seem to have been along the courses of the Kerulon, upper Nonni, and Argun rivers. They lived in round tents made of poles and covered with felt. The entrance to their tents was invariably towards the south. They had rough waggons drawn by horses or camels, in which they carried their wives and children, and the poles and coverings of their tents. They lived upon the

produce of their flocks and herds. They ate the flesh of horses, camels, and dogs, and drank the milk of mares. They were excellent riders, and could sleep in the saddle whilst their horses were grazing. They were extremely ferocious in war. Their chief weapon was the bow and arrow. They also used iron maces and spears. They followed the Parthian practice of pretending to flee from their enemies and shooting arrows backwards at their pursuers. When going with the body of a chief to the place of burial they slew all whom they met on the way, so that they might wait upon the spirit of the departed as servants in the next world. They also killed the best of the horses that he owned. They called their chief god Tengre or Tangara. They worshipped an inferior god whom they called Natigay. They made images representing him, and offered up incense and prayer to him. Their women were chaste and obedient to their husbands. A man could have as many wives as he wanted. The first wife, however, was the real wife, the others being looked upon rather as concubines. A son could take to himself all the wives left by his father, except of course his own mother.

Jenghis Khan, originally the chieftain of a small tribe of Mongols, founded an empire of enormous extent. This great warrior was born in a tent on the banks of the river Onan in 1162, A. D. By the year 1206 he had made himself supreme ruler of

nearly all the Mongols. Between that time and his death, which occurred in 1227, he conquered northern China, Turkestan, Persia, and European Russia to the banks of the Dnieper. The work of conquest begun by Jenghis Khan was ardently prosecuted by his successors, Oghotai, Kuyuk, Mangku, and Kublai Khan. Kublai Khan, who was a grandson of Jenghis Khan, became supreme ruler of the Mongols in 1259. In 1264 he transferred the capital of his kingdom to Peking in China. In 1276 he became ruler of the whole of China. He died in 1294, in the seventy-eighth year of his age. At the time of his death his authority was acknowledged from the Strait of Formosa and the Sea of Japan, on the east, to the Arabian Desert and the frontier of Poland, on the west.

7. THE TUNGUSO-MANCHU BRANCH.

The Tunguso-Manchu branch includes the Tunguses and the Manchus.

(1). *The Tunguses.*

The Tunguses live on the Upper, Middle, and Lower Tunguska, along the Amur River and its tributaries, and on the Pacific Coast between Korea and Kamchatka. The Chinese call them Tung-hu, which is probably a corrupt form of Tonki, the men. Their total number is about 80,000. Those on the

Pacific Coast are generally known as Lamuts, or sea-people.

The Tunguses average about five feet four inches in height, and are of a yellowish-brown complexion. They have black lank hair, no beard, a flat face, a small nose, and a wide mouth with thin lips. Their eyes are slightly oblique. They have brachykephalic skulls, the index of breadth being 81. They are slender in shape, wiry, and active. They are of a cheerful disposition, open-hearted, sociable, hospitable, honest, and trustworthy. They are bold and skilful hunters. They eat the contents of the stomach of the reindeer mixed with berries, and relish this dish as Scotsmen would relish a haggis. They place their dead in large boxes, which they hang up between two trees.

(2). *The Manchus.*

The Manchus live in Manchuria. Their earliest seat seems to have been the valley of the Hurka, a branch of the Sungari. They were united into a strong nation by Norhachi, a chieftain of a small tribe, about 1600, A. D. Norhachi assumed the title of Ying-ming, brave and illustrious. He declared war against China in 1617, entered that country, defeated all the forces sent against him, and gained possession of the province of Leaou-tung. His son, Shunche, became Emperor of the whole of China in

1644. The descendants of the Manchus who conquered China have become Chinese, whilst the present inhabitants of Manchuria are largely of Chinese origin. The Manchus are closely related to the Tunguses.

IX. THE KOREANS.

The Koreans occupy a territory of 79,400 square miles. They were formed into a nation about 1000, A. D. They are governed by a king, who is an absolute monarch. They are naturally utterly unwilling to have any intercourse with foreigners. In 1876 they threw open three of their ports to the Japanese for trading purposes. They have been for ages under Chinese influence. They are of a brownish-yellow complexion. As a general rule they have coarse black hair, little or no beard, prominent cheek-bones, a broad face, heavy brows, slightly oblique eyes, and a large mouth. In the case of the most of them the nose is depressed, and wide at the root. Many of them, however, have the nose narrow at the root. These have a comparatively sharp profile, and frequently a fairly strong beard. It is thus certain that the Koreans are a mixed people.

X. THE JAPANESE.

The Japanese vary in complexion from a dark brown to a dusky white. They have black hair,

little or no beard, an oval head and face, a high forehead, heavy arched brows, and slightly oblique eyes. Their skulls are mesokephalic, the index of breadth being 76. They are an intelligent, honorable, and enterprising people. They are rapidly rising to a high position among the nations of the world. They number about 35,000,000. They are clearly a people of mixed origin. They seem, however, to be more closely related to the Koreans than to any other people.

XI. THE YENISEIANS.

The Yeniseians, or Kenniyeng, live along the Yenisei between Turakhausk and Krasnoyarsk. They number only about 1000.

XII. THE YUKAGHIRS.

The Yukaghirs, or Andon-domni, live on the Arctic Coast between the Yana and the Kolmya. They number about 1600. They are very skilful in making garments of skin.

XIII. THE CHEKTO-ITELMS.

The Chekto-Itelms include the Chukchees, the Koriaks, and the Kamchadales. They are of a yellowish-brown complexion.

I. THE CHUKCHEES.

The Chukchees live between the Kolyma and Behring Strait. They call themselves Checkto, a name which may possibly have had the same origin as Choctaw. They are tall, and well-built, and have a prominent nose. They are of an independent spirit, kind, and honest. They keep large herds of reindeer. They are excellent hunters. They catch foxes, lynxes, otters, beavers, and martens, and sell their skins to the Russians at Ostrownoje for tobacco, kettles, knives and other articles.

The Namollos live along the coast from Cape Shelagskoi to East Cape. They are of Chukchee origin. They are fishermen, and are extremely poor.

There are some Eskimos near East Cape. That they went there from America may be regarded as absolutely certain.

2. THE KORIAKS.

The Koriaks live south of the Chukchees and along the Sea of Okhotsk. Those who dwell in the interior keep reindeer and are quite comfortable. Those who live along the coast are extremely poor, and have become utterly degraded through their intercourse with immoral and depraved Whites. The Koriaks number in all about 5,000.

3. THE KAMCHADALES.

The Kamchadales live in Kamtchatka. They call themselves Itelm. They number about 2,000. They have, as a general rule, narrow sunken eyes and a depressed nose. They are very strong and hardy. It is said that they are very kind to their wives, indeed almost submissive to them. They believe that the rich will be poor in the next world and the poor rich. Their language is closely related to the Chukchee.

B. The Tibeto-Sinican Subdivision.

The Tibeto-Sinican subdivision includes the following peoples: the Tibeto-Burmans, the Karens, the Gyarungs, Miautze, and Tounghthus, the Shan-Siamese, the Khasi-Annamites, and the Chinese. All the peoples of this subdivision have a yellowish-brown skin, black hair, little or no beard, prominent cheek-bones, a wide face, small oblique eyes, and a flat nose. Their languages belong to the isolating class.

1. THE TIBETO-BURMAN STOCK.

The Tibeto-Burman stock includes the Tibetans, the Nepalese, the Lepchas, the Kachari-Koch group, the Aka-Mikir group, the Melam-Singpho group, the Lolo-Mutze group, the Luhupa-Tsak group, and the

Burmans proper. All the peoples of this stock have brachykephalic skulls.

I. THE TIBETANS.

The Tibetans include the Tibetans in Tibet, the Kunawaris in Bassahir, the Bhutias in Bhutan and Jalpaiguri, the Mantze in Szetchuen, and the Sifans of Sungpan ting. The Tibetans of Tibet consist of the Tibetans proper, or Bhodpas, the Horpas and the Sokpas. The Tibetans proper constitute the great body of the inhabitants. They live chiefly in the southern parts of the country. The Horpas live between the Tibetans proper and the Kuen-lun Mountains. They speak a Tibetan dialect, but seem to have more of Turkish than of Tibetan blood in them. The Sokpas live in north-eastern Tibet. They speak a Tibetan dialect, but are evidently to a very large extent of Mongolian origin. The whole population of Tibet is about 6,000,000.

The Tibetans have a yellowish-brown skin, black hair, no beard, slightly oblique eyes, and a large mouth. They are short in stature, their average height being only about 5 feet 3 inches. They are of a mild disposition, kind, and true to their word. They are very sociable, and fond of music and dancing. Polyandria, or the custom of having more than one husband, is quite common among them. The joint husbands are usually, but not always brothers.

The Chinese conquered Tibet, and annexed it to their empire in 1720, A. D. The capital is Lhasa, a city of about 60,000 inhabitants.

2. THE NEPALESE.

The Nepalese consist of the Sunwars, Gurungs, Murmis, Magars Kusundas, Chepangs, Thaksys, Pahris, Newars, Bhrahmus and Keratis in Nepal. To these tribes may be added the Dhimals in east Sikkim. The Gurkhas, or Gorkhalis, conquered Nepal in 1768 and have been the ruling tribe in the country ever since. They speak an Aryan dialect and are in the main of Aryan origin. They are a warlike people, and use long knives with which they fight most savagely. Sir Jung Bahādur, who ruled over Nepal from 1846 to 1877 was a very able and intelligent man. He stood faithfully by the British in the time of the Indian Mutiny. The population of Nepal is about 4,000,000.

3. THE LEPCHAS.

The Lepchas live in Sikkim. They came from Tibet, and do not seem to have been very long in their present country.

4. THE KACHARI-KOCH GROUP.

The Kachari-Koch group includes the Kacharis, Garos, and Kochs in the north-western corner of Assam.

5. THE AKHA-MIKIR GROUP.

The Akha-Mikir group includes the Akhas, Deoria-Chutias, Dophlas, Miris, and Mishmis north of Assam.

6. THE MELAM-SINGPHO GROUP.

The Melam-Singpho group includes the Melams, Arrus, Telus, and Remepans in eastern Tibet, the Nagas and Abors in eastern Assam, and the Singphos or Kakhyens in eastern Assam and Burmah.

7. THE LOLO-MUTZE GROUP.

The Lolo-Mutze group includes the Lolos in Szechuen and Yun-nan, and Kuis, Khos, and Mutze between the Salwin River and the Mekong.

8. THE LUHUPA-TSAK GROUP.

The Luhupa-Tsak group includes the Luhupas, Marams, Liyangs, Marings, Kupuis, Manipuris, Kukis, Lushais, Tipperahs, Shendus, Banjogis, Kyans, and Tsaks or Chukmas in southern Assam, eastern Bengal, and western Burmah.

9. THE BURMANS PROPER.

The Burmans proper live in Burmah. They founded an empire some time before 1000, A. D.

This empire was shattered to pieces by the Mongols in 1284. The present empire was founded by Alompra, the most celebrated of all the Burmese warriors, in 1753. The Burmans are of a brownish-yellow complexion. Their kephalic index is 83.

II. THE KARENS.

The Karens or Karengs live in southern Burmah, along the mountains of north and west Siam, and in Pegu and Tenasserim. They call the Chinese their younger brothers. A large portion of them have embraced the Christian religion, and belong to the Baptist Church.

III. THE GYARUNGS, MIAUTZE, AND TOUNGTHUS.

I. THE GYARUNGS.

The Gyarungs live in eastern Tibet, near the borders of China.

2. THE MIAUTZE.

The Miautze, or Miao-tze, lived originally in central China. They were driven southwards gradually by the advancing Chinese. At the present day they occupy the mountain ranges in the provinces of Yun-nan, Kwang-se, and Kwang-tung. They are divided into a large number of tribes.

They are brave and hardy, but suspicious and revengeful. They have a very dark skin. The ridiculous custom known as the couvade exists among some of them. Some tribes dispose of their dead by placing them in baskets or boxes which they suspend between two trees.

3. THE TOUNGTHUS.

The Tounghthus live at Thatom, thirty miles north of Martaban, and also along the banks of the Sittang.

IV. THE SHAN-SIAMESE STOCK.

The Shan-Siamese stock includes the Shans, Khantis, Ahoms, Laos, and Siamese.

1. THE SHANS.

The Shans seem to have lived originally north of Szetchuen. They removed from that region and settled in the valley of the Tapeng River and the districts west and south of it. They formed a powerful confederacy of nine or ten states, of which Mau, or Murang Mau, was the most important. They are found to-day in the south-west corner of Szetchuen, in Burmah, in the independent Shan States, and in the Siamese Shan States. They are a very numerous people.

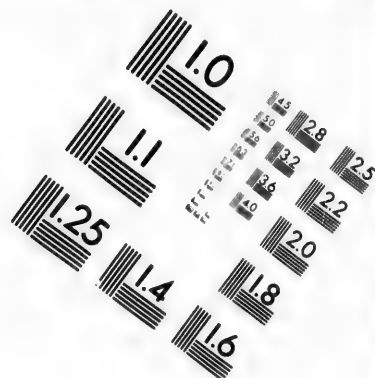
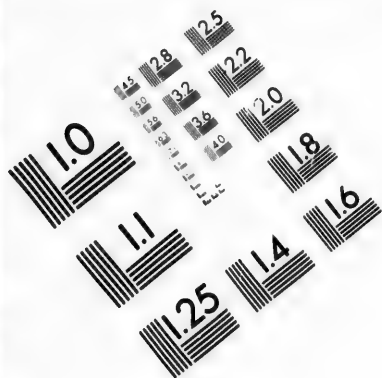
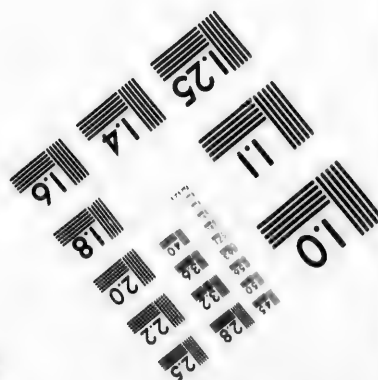
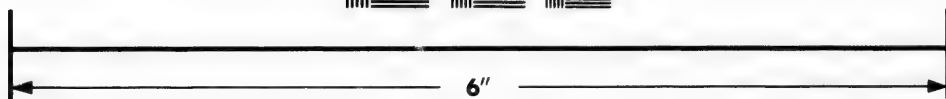
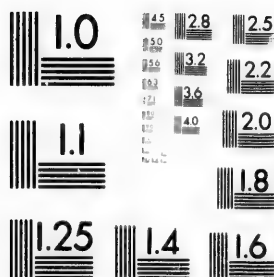


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2. THE KHAMTIS.

The Khamtis live in the north-east corner of Assam and on the upper Irawadi.

3. THE AHOMS.

The Ahoms entered the valley of the Brahmaputra in Assam in 1229, A. D., conquered the Aryanized inhabitants of that country and founded the Kingdom of Assam. They were Shans from the Kingdom of Mau in the Tapeng Valley. In course of time they became Hinduized in language and customs. Assam became a British possession in 1826.

4. THE LAOS.

The Laos live between Burmah and the Mekong in the southern part of the Siamese Shan States and in eastern Siam between the Mekong and Annam.

5. THE SIAMESE.

The Siamese are of a light brown complexion. Their average height is about 5 feet 3 inches. They are hospitable to strangers, kind to the poor, gentle and inoffensive, and exceedingly ceremonious and polite. But they are destitute of energy, idle, and fond of amusements. They take a childish pleasure in jewellery and ornaments. All the young ladies stain their teeth black.

V. THE KHASI-ANNAMITE GROUP.

The Khasi-Annamite group includes the Khasis and Syntengs, the Talaings, the Paloungs, the Cambojans, the Tonkinese, and the Annamites.

I. THE KHASIS AND SYNTENGs.

The Khasis, or Khasias, live in the Khasi Hills in western Assam. According to their marriage custom the husband marries into the wife's family. The wife or her mother is thus regarded as the head of the household, and all property descends in the female line. The Khasias burn their dead and bury the ashes under four upright slabs of stone over which they place a fifth slab. The Syntengs live in the Jaintia Hills, east of the Khasi Hills. They are keen traders. The Khasis and Syntengs together number about 142,000.

2. THE TALAINGS.

The Talaings, or Peguans, live in Pegu along the coast of the Delta of the Irawadi. Their language is known as the Mon.

3. THE PALOUNGS.

The Paloungs live between the Bhamo and the Yung-tchang, and along the Shwaili River.

4. THE CAMBOJANS.

The Cambojans, or Khmers, live in Camboja or Cambodia. They have no tones in their language. Camboja is a very ancient kingdom, and included originally a large portion of Siam and Annam. It was noted for its strongly-walled cities, and magnificent palaces and temples. The Cambojans are evidently of mixed origin. They have some Hindu blood in them.

5. THE TONKINESE.

The Tonkinese live in Tongking. The language spoken by the common people among them seems to be somewhat closely related to the Cambojan.

6. THE ANNAMITES.

The Annamites have a peculiarly shaped foot, the big toe being separated from the other toes much further than in any other people. They are a mild, apathetic, easy-going people. They were reduced to subjection by the Chinese, who called them Giochi or the men with the big toe, long before the beginning of the Christian era. They asserted their independence in 960, A. D. There are two languages used in Annam, the Sinico-Annamite and the Annamese or Cochin-Chinese. The former, which is used only by the learned, is an archaic Chinese

dialect. The latter, which is the common language of the country, is apparently related to the Mon or Peguan.

VI. THE CHINESE.

The Chinese average about 5 feet 4 inches in height. They have a strong tendency to obesity. They have mesokephalic skulls, the index of breadth being about 77. They are a quiet, sedate, and practical people. They have no fear of death, and endure the severest torture with the fortitude of an Indian brave. They are essentially an agricultural and industrial people. They are an ingenious, but absurdly conservative race. In the manufacture of silk, porcelain, and carved works in ivory, horn, and wood, they have scarcely any rivals. They were acquainted with the polarity of the magnetic needle at least as early as the first century before Christ. They used gunpowder for making fire-crackers about 250, A. D. And they were in the habit of printing by carved wooden blocks in 593, A. D., if not earlier. They constitute a fourth part of the human race. They number about 400,000,000.

China was known to the ancients as the land of Sinæ or Ceres. In the middle ages it generally bore the name of Cathay or Kitai. It was originally divided into a number of independent states. Of these the most important was the Kingdom of Tsin

in the modern province of Shense, in the valley of the Hoang-Ho, or Yellow River.

Chinese civilization dates back to a very remote antiquity. It is certain, however, that it was not earlier than 2,300, B. C. It was introduced by a few tribes that emigrated from Western Asia. It is really of Babylonian origin.

Confucius, the great religious teacher of the Chinese, was born in 551 B. C., and died in 478 B. C. He was a statesman and philosopher. His writings consisting of the "Four Books" and the "Five Classics" are carefully studied by every Chinese scholar. Among his best known sayings is the following:—"That which I wish another not to do to me, I must not do to him." Laou-tsze and Mencius were also eminent teachers. The former lived about the time of Confucius and the latter about 300 B. C.

In the year 255 B. C., Chaou-seang Wang, the ruler of the Kingdom of Tsin, reduced all the adjoining states to subjection. His capital was Chang-gan Heen. He died in 251 B. C. His great-grandson, Che Hwang-te, who began to reign in 246 B. C., was a ruler of great ability and wisdom. He assumed the title of Emperor. He chose Heen-yang, now Se-gan Foo, as his capital. He carried on several wars, and was invariably successful. He began the Great Wall in 214 B. C. He died in 210 B. C. The Great Wall was finished in 204 B. C.

When completed it was about 1500 miles in length. In 1213, A. D., Jenghis Khan with his Mongol warriors conquered a large portion of China. In 1280, A. D., Kublai Khan made himself master of the whole country. In 1368, A. D., the Chinese, under Choo Yuen-chang, the son of a laboring man, drove the Mongols out of the country, and regained their independence. In 1644 the Manchus, who had entered China as auxiliaries to put down a rebellion, made themselves its rulers. They introduced the custom of shaving the head and wearing the long cue. They are still the dominant class in the country. Shun-che, the first Manchu Emperor, died in 1661, and was succeeded by his son Kang-he. Kang-he was one of the ablest rulers of China. He died in 1721, A. D., after a long reign of sixty years.

In 1685 the British received permission to trade at Canton. They were not allowed, however, to enter the city. In 1839 the first British war with China began. It resulted in the treaty of Nan King, signed in August, 1842. By the terms of this treaty Canton, Amoy, Fuh-chow-Foo, Ning-po, and Shanghai were thrown open to British trade, the British permitted to enter Canton, and Hong-Kong ceded to Britain in perpetuity. In 1857 the British entered upon another war with China. In this war they were assisted by the French. A treaty of peace was agreed upon at Tien-tsin, in June, 1858. By the terms of this treaty the Chinese bound themselves

to allow representatives of Britain and France to reside at Peking, to permit British and French subjects to travel for pleasure or business to all parts of the country, and to grant toleration to the Christian religion. In 1860 the British and French entered Peking and compelled the Chinese authorities to carry out the terms of this treaty. About 1866 the Chinese began to emigrate to the United States, Australia, and other parts of the Christian world.

C. The Malay-Polynesian Subdivision.

The Malay - Polynesian stock includes three branches; the Malayan, the Micronesian, and the Polynesian.

I. THE MALAYAN BRANCH.

The Malayan branch embraces the Malays proper, the Semangs, the Malayans of Sumatra, the Malayans of Java, the Bima-Serwati group, the Malayans of Borneo, the Celebes Islanders, the Malayans of the Moluccas, the Malayans of the Philippine Islands, the Malayans of Formosa, and the Malayans of Madagascar.

I. THE MALAYS PROPER.

The Malays proper, or those who call themselves Malays and speak the Malay language, live in the

Malay Peninsula, in eastern and southern Sumatra, in Banca and Billeton, and along the north-western coast of Borneo. They are also found in the Sulu Archipelago, in Tidor, Ternate, and other places.

The Malays average about 5 feet 2 inches in height and are of a yellowish-brown complexion. Their hair is black and coarse and stands on end when cut about two inches from the head. They have little or no beard. Their skulls are brachycephalic, the index of breadth being 84. They have prominent cheek-bones, a broad face, a short wide nose with dilated nostrils, and a large mouth. Their eyes are generally slightly oblique. Their legs are slender and weak, and their hands and feet small and delicate.

The Malays are daring and somewhat enterprising; but passionate, treacherous, and revengeful. The love of gain is intensely strong in them. They are fond of the sea and make good sailors.

2. THE SEMANGS.

The Semangs dwell in the wooded uplands of Malacca and Sumatra. They are still in the savage state. They live chiefly by hunting, and use poisoned arrows. They have some Negrito blood in them.

3. THE MALAYANS OF SUMATRA.

The Malaysans of Sumatra include the Achinese, Rejangs, Passumahs, Battaks, and Kubus in Sumatra, the Nias Islanders, and the Mentawey Islanders.

The Island of Sumatra contains 170,744 square miles. The Hindus formed a settlement on it at an early date, probably before the beginning of the Christian era. Arabians and other Mohammedans began to pour into the country about 1200, A. D. The population of Sumatra and the small islands around it is about 4,000,000.

The Battaks, or Battas, differ to some extent from the general Malay type. The men average 5 feet 4 inches in height and the women 4 feet 8 inches. Some of them are of a light brown, and others of a dark brown complexion. They have long black hair, large horizontal eyes, and heavy eyebrows. They are somewhat filthy in their habits. They can read and write. They number about 50,000. The Kubus are about equal to the Battaks in height, and look like them. In the case of many of them the hair is slightly frizzly. They are utter savages.

The Malays proper in Sumatra may be divided into Menangkabos, Palembangs, and Lampongs. They constitute a large proportion of the population.

4. THE MALAYANS OF JAVA.

The Malaysans of Java include the Sundanese in north Java, the Javanese proper in central Java, the Madurese in south Java, the Balinese in Bali, the Sassaks in Lombok, and the Sumbanese in western Sumbawa. The Sundanese number about 4,000,000, the Javanese about 12,000,000, the Madurese about 1,600,000, the Balinese about 800,000, and the Sassaks about 100,000. The oblique eye is common among the Sundanese, and the aquiline nose among the Javanese.

The Hindus founded several states in Java at an early period, apparently before the beginning of the Christian era. Of these states the most powerful was Madjapahit. It extended its dominion over an extensive area. Some of the buildings erected by the Hindus were on a large and magnificent scale. The Mohammedans made themselves masters of Java about 1450, A. D. The Dutch settled in Batavia on the north coast of Java in 1619.

5. THE BIMA-SERWATI GROUP.

The Bima-Serwati group includes the Bimas in eastern Sumbawa and western Flores, the Endehs in central Flores, the inhabitants of eastern Flores, Solor, Allor, and Ombay, the Sumba Islanders, the Savu Islanders, the inhabitants of Rotti, Timor, and

Wetter, and the Serwati Islanders. The Timor Islanders number about 500,000. They are evidently to a very large extent of Papuan origin.

6. THE MALAYANS OF BORNEO.

The Malaysans of Borneo consist of the Dyaks and the Kayans. The Dyaks live in western Borneo and occupy three-fourths of the whole island. The Kayans live in south-eastern Borneo. The Malays proper live chiefly on the northern coast, but partly on the southern coast.

The Chinese formed a settlement on the north-east coast of Borneo probably as early as 600, A. D. They entered the country in large numbers about 1575. The Arabians, also, found their way into Borneo.

The Dyaks are divided into a large number of tribes. They are a little taller than the Malays. They are an intelligent, hospitable, and honest people. They cut off the heads of those whom they kill and preserve them as trophies of their valor. A curved sword and a long spear are their principal weapons. Bows and arrows are unknown among them. Some of their tribes use the sum-pitan or blowpipe.

The population of Borneo is probably about 1,500,000. The great bulk of the people belong to the Malayan stock.

7. THE CELEBES ISLANDERS.

The Celebes Islanders number about 1,000,000. The most important peoples among them are the Buginese, the Macassars, the Minahassas, and the Mandharese. The Buginese, or Bugis, are a very intelligent and industrious people.

8. THE MALAYANS OF THE MOLUCCAS.

The Malaysans of the Moluccas consist of the inhabitants of Ternate, Tidor, Makian, Motir, Ratjan, Jilolo, Moro, Buru, the Banda Isles, Amboyna, and Ceram. The Jilolo Islanders, or Halmaheras, have an aquiline nose, and are taller and more muscular than the Chinese. Many of them have a fair amount of beard. The Buru, Banda, Amboyna, and Ceram Islanders appear to be partly of Papuan origin. The small islands of Ternate and Tidor are occupied by Malays. There are Malays also in the Banda Islands and Amboyna. Indeed Malays, Chinese, and Arabs may be found almost everywhere in the Moluccas.

9. THE PHILIPPINE MALAYANS.

The Philippine Malaysans include the Visayas in Sulu, Mindanao, Masbate, Ticao, Burias, South Mindoro, and other islands, the Tagals in north Mindoro, Marinduque, and other central parts of Luzon, the

Igorottes or Igolotes in the interior of north Luzon, the Pampangos, Pangasinanes, and Ilocanes in western Luzon, the Cagayans or Ibànags in the northern part of Luzon, and a number of other peoples. The Tagals held the alligator in great reverence. They used to pray to him not to do them any harm. It is said that there is a close resemblance between their language and that of the Gyarungs in eastern Tibet. It is spoken by 1,300,000 persons. The Visaya is spoken by 2,000,000. The whole population of the Philippine Islands is probably about 8,000,000.

There is a large number of Chinese emigrants in Manila and other parts of the Philippine Islands. The half-breeds between these emigrants and the native women number about 210,000.

The Spaniards formed a settlement on the Island of Cebu in 1565. They have held possession of the Philippine Islands ever since. They fixed their capital at Manila in 1571.

Some of the Philippine Islanders are Moham-medans; many of them are pagans; but the vast majority have embraced the Christian religion, and belong to the Roman Catholic Church.

10. THE MALAYANS OF FORMOSA.

The present inhabitants of the Island of Formosa may be divided into three classes :—the Çhehoans,

the Peppohoans, and the Chinese. The Chehoans occupy the eastern half of the island. They are split up into an unknown number of tribes. The Peppohoans live in the western half of the island. They have adopted the language, customs, and dress of the Chinese. The Chinese entered Formosa at a comparatively late period. They conquered the Peppohoans and settled among them. The Chehoans and Peppohoans belong to the Malayan stock. The whole population of Formosa is about 1,500,000.

II. MALAYANS OF MADAGASCAR.

The Malagasy, or inhabitants of Madagascar, number about 5,000,000. They may be reduced to two divisions; first, the Sakalavas and other tribes in the west, the Sihanakas, Betsileos, and Baras in the centre, and the Betsimisarakas, Bezanozanos, Tanalas, Taimoros, and Taisakas in the east; secondly, the Hovas in the very heart of the country between the Sihanakas and the Betsileos. The western and some other tribes are to a large extent of Negroid origin, but the great bulk of the people belong undoubtedly to the Malay-Polynesian stock. The Hovas are of a lighter complexion than the rest of the inhabitants, and are also more intelligent and enterprising. They number about 800,000.

The inhabitants of Madagascar were for a long time divided into a number of independent tribes.

About 1650, A. D., the Sakalavas succeeded in conquering all the other tribes on the western coast, and, also, some of the central tribes. About 1800, Andrianimpoina, the warlike chief of the Hovas, declared his independence of the Sakalavas, entered upon a career of conquest, and made himself master of about two-thirds of the whole country. He was greatly assisted by his enlightened and energetic son, Radama, who succeeded him in 1810 and styled himself King of Madagascar. Radama died in 1828. Antananarivo, the capital of Madagascar, is a city of about 100,000 inhabitants.

II. THE MICRONESIAN GROUP.

The Micronesian group contains the Pelew Islanders, the Caroline Islanders, the Chomorro, the Marshall Islanders, and the Gilbert Islanders. They seem to be a mixture of Malaysians, Papuans, and Polynesians in various proportions. As a whole, however, they are Polynesians rather than Malaysians.

I. THE PELEW ISLANDERS.

The Pelew Islanders are of a dark copper-colored complexion. They vary in height from 5 feet to 5 feet 7 inches. They number about 10,000,

2. THE CAROLINE ISLANDERS.

The Caroline Islanders are about 5 feet 7 inches in height, and are of a yellowish complexion. As a general rule they have a broad face, and little or no beard. A few of them have a fairly respectable beard. Some of them have oblique eyes. They are acquainted with some of the arts of civilized life. They use a hand-loom, and manufacture a coarse kind of cloth. They number about 37,000.

The inhabitants of the Matlock Islands are of Samoan origin. They number about 3,400.

3. THE CHOMORROS.

The Chomorros occupied the Ladrone Islands. They numbered about 40,000 in 1668. They were almost wholly exterminated by the Spaniards. The present inhabitants of the Ladrone Islands number about 8,000. They consist partly of Tagals from the Philippine Islands and partly of half-breeds between Spaniards and Chomorro women.

4. THE MARSHALL ISLANDERS.

The Marshall Islanders are excellent navigators, and make long voyages in large canoes to which they attach an outrigger. They number about 10,000.

5. THE GILBERT ISLANDERS.

The Gilbert Islanders are of a dark brown complexion. They average about 5 feet 7 inches in height. They have projecting cheek-bones, and a slightly aquiline nose. They number about 50,000.

III. THE EASTERN-POLYNESIAN GROUP.

The Eastern Polynesians range in height from 5 feet 3 inches to 6 feet. Their complexion varies from a light brown to a dull copper color. Their skulls are slightly mesokephalic, the index of breadth being 75. They have straight or wavy black hair, a scanty beard, an oval face, a narrow forehead, and large black horizontal eyes. As a general rule the ears are large, and the nose short and wide at the root. The Eastern Polynesians have good intellectual powers, and are almost invariably fluent talkers.

The Eastern Polynesians have no such terms of relationship as grandfather, grandchild, uncle, aunt, nephew, and niece. A grandfather speaks of his grandchildren as his children, whilst a grandchild speaks of his grandfather as his father. Nephews and nieces speak of their uncle as their father, and of their aunt as their mother. The children of brothers and sisters speak of each other as brothers and sisters.

The Eastern-Polynesian branch includes the

Ellice Islanders, the Hawaiians, the Maoris, and the inhabitants of all the islands of Polynesia south of the Sandwich Islands and east of the Fiji Islands. The most important peoples are the Samoans, the Friendly Islanders, the inhabitants of Cook's Islands, the Tahitians, the Mendanesians, the Sandwich Islanders, and the Maoris.

1. THE SAMOANS.

The Samoans occupy Sawaii, Upolu, and Tutuila and other small islands. They number about 30,000. They used bows and arrows. Sawaii has an area of 700 square miles and Upolu an area of 550 square miles. The area of Tutuila is only fifty-five square miles.

2. THE FRIENDLY ISLANDERS.

The Friendly Islands were discovered by Tasman in 1643. Tonga is the largest of the group. The inhabitants number about 25,000. They have some Fijian blood in them. They have embraced the Christian religion and belong to the Wesleyan Church. The first missionaries were sent to them in 1797. Their king, George Tubou, became a convert to Christianity in 1834.

3. THE INHABITANTS OF COOK'S ISLANDS.

Cook's Islands consist of Aitutake, Atui, Raraitonga, Mangeia, and several smaller islands. They

were discovered by Captain Cook in 1777. Their total area is about 300 square miles. The inhabitants number about 5,600. John Williams began missionary labors in Raratonga in 1823.

4. THE TAHITIANS.

The Society Islands, or Tahiti Archipelago, consist of Tahiti and several small islands. Tahiti has an area of 600 square miles. The combined area of the other islands is only about fifty square miles. The aborigines number about 8,000. There are about 1,000 Europeans and about 500 Chinese. Tahiti became a French Colony in 1880.

The Tahitians had large canoes, to which an outrigger and sail were attached. They made long voyages, and steered by the stars. Their food consisted of the bread-fruit, the taro-root, the yam, the sweet potato, and fish. Their weapons were the sling, spear, and club. The Tahitians average about 5 feet 3 inches in height, but many of them are six feet in height. They are frequently very corpulent.

5. THE MENDANESIANS.

The Mendana, or Marquesas Islands, have an area of 490 square miles. They were discovered by Alvaro Mendano in 1595. The inhabitants number about 6,000. They are among the best-looking of

the Polynesians. They are generally about 5 feet 10 inches in height.

6. THE SANDWICH ISLANDERS.

The Sandwich Islands consist of the islands of Hawaii, Maui, Kahulawi, Lanai, Molokai, Oahu, Kauai, and Niihau. Their total area is about 7,400 square miles. The natives number about 44,000, whilst there are about 3,500 half-breeds. Kamehameha, a chief of great energy, succeeded in making himself king of the whole of the Sandwich Islands. He died in 1819. The first missionaries to the Sandwich Islands arrived in 1820.

The Sandwich Islanders have a reddish-brown skin, black hair, a broad face, and thick lips. The nose is somewhat flat; the hair is generally straight but sometimes wavy; the beard is very scanty. The average height is about 5 feet 9 inches. The cephalic index is 75.

The capital of the Sandwich Islands is Honolulu. It is 2,100 miles from San Francisco, 2,380 miles from Tahiti, 3,440 miles from Japan, and 3,810 miles from New Zealand.

7. THE MAORIS.

The Maoris, or aborigines of New Zealand, number about 44,000. They are supposed to have migrated from Raratonga, the distance between the

two islands being 3,000 miles. They are tall and well-built, and very brave and warlike. Captain Cook visited New Zealand in 1769. He introduced pigs, fowls, potatoes, turnips, and cabbage into the country. New Zealand became a British Colony in 1840.

Easter Island, or Rapanui, is the farthest to the east of all the Polynesian islands. It is about twelve miles in length by four miles in breadth. It is 2,500 miles from South America. It is remarkable for its ancient remains. There are platforms of stone from 200 to 300 feet in length, and about thirty feet in width. The squared stones of which these platforms were made were fitted together with cement. Some of the stones are about six feet in length. Colossal images stood on the platforms, the largest being thirty-seven feet in height. The inhabitants, according to their own traditions, came from the Austral Islands. They can give no information with regard to the origin or object of the stone structures on their island.

D. The American Subdivision.

The Indians of North and South America have prominent cheek-bones, a broad face, small eyes, a large mouth, heavy jaws, and long thick black glossy hair. Their eyes are generally horizontal, but

in a few tribes slightly oblique. The nose is sometimes flat, but generally large and prominent, being frequently aquiline or Wellingtonian in its shape. The form of the skull varies very much. Taken as a whole, the Indians may be described as of a yellowish-brown complexion. Some tribes, however, are not much browner than the Dark-Whites of the Mediterranean coast, whilst others are quite black.

The various tribes of Indians may be grouped together as follows: the Arctic tribes, the North Pacific tribes, the North Atlantic tribes, the Central tribes, the South Pacific tribes, and the South Atlantic tribes.

1. THE ARCTIC TRIBES.

The Arctic tribes include the Aleutians and the Eskimos. These two peoples apparently belong to the same family.

1. THE ALEUTIANS.

The Aleutians, or Aleuts, occupy the Aleutian Islands and the extremity of the Peninsula of Alaska. They call themselves Unangan, or people. They are of medium height, and have mesokephalic skulls, the index of breadth being 80.

They are divided into two tribes, the Atkhas and Unalaskans. They number about 8,000. They are

cheerful, hospitable, and fond of dancing. They are active and expert seamen. They live on raw seal, sea-otter, whale, sea-lion, blubber, fish, roots, and berries. They have no marriage ceremony. Every man takes as many wives as he wants. Women who are well off may have two husbands. It is not an uncommon thing for men to exchange wives. Mothers frequently quiet their screaming children by plunging their heads under water.

2. THE ESKIMOS.

The Eskimos, or Innuits, the men, as they call themselves, occupy the northern parts of North America from Behring's Strait to the eastern coast of Greenland. They are well-proportioned, short, thick-set, robust, and active. They have a yellowish skin, dolichokephalic skulls, black coarse hair, no beard, high cheek-bones, a broad face, a small flat nose, and a large mouth. Their feet and hands are delicately shaped. Their average height is about 5 feet 5 inches. Their kephalic index is generally between 71 and 73, but some of them are brachykephalic. They live near the sea, being scarcely anywhere one hundred miles from it. It is estimated that the seaboard occupied by them would form a straight line of about five thousand miles. They live during their long winters in half-underground huts. They eat everything that will sustain life. They are

very filthy. Their mode of salutation is not by shaking hands, but by rubbing noses. A man can marry as many wives as he is able to support. Sometimes when women are scarce two men marry one woman. They do not bury their dead. They place the body on its side in a box, which is supported by four posts, at an elevation of three or four feet from the ground. They deposit in the box the clothes, arms, pipe, and other articles belonging to the deceased. This indicates their strong belief in the continued existence of man.

The Koriaks, Malemutes, Kadiaks, Chugatshes, Ugalezes, and other Eskimo tribes along the Pacific Coast between Kotzebue Sound and Prince William Sound, are dexterous and daring seamen. They have large boats, called by themselves oomiaks, and by the Russians baidars, in which they make long voyages, even crossing over to Asia for trading purposes. These boats are generally thirty feet in length, six feet in extreme breadth, and three in depth. They are made of sticks or whale-ribs, fastened together with thongs, and covered over with oiled skins. They will carry fifteen or twenty persons. They are rendered comparatively safe by lashing inflated seal-skins to their sides. Sometimes in a storm two or three of them are tied together. The canoes, or small boats of the Western Eskimos, are about sixteen feet in length and two feet in width at the middle. They are called kyaks or baidarkas.

The Eskimos of the Pacific Coast, especially the Koriaks and Kadiaks, have extremely loose ideas with regard to morality and decency. They indulge in the most abominable practices.

Some Eskimos have crossed over into Asia. They live around East Cape and along the shore south of it. These Eskimos are known as the Yuits.

II. THE INDIANS OF THE PACIFIC COAST OF NORTH AMERICA.

The Indians of the North Pacific Coast include the Tlinkits, the Columbian tribes, the Californian tribes, the Yuma family, the Pueblo tribes, the Uto-Aztec family, the Otomi family, the Tarascos, the Zapotec-Mixtec family, the Chinantecs, the Chapane family, and the Zoque-Mixe family.

I. THE TLINKITS.

The Tlinkits, or Koloshes, inhabit the coast and islands of the Pacific from Mount St. Elias to the Simpson River. They are strong and well-built men. They have black stiff hair, horizontal eyes, and an aquiline nose. They are nearly as fair in the skin as the Dark-Whites. They are intelligent, brave, and warlike, and are fond of music. They live in villages, and have solidly constructed houses. Their canoes are formed by digging out large pine

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trees. They are from fifty to seventy feet in length, and will carry forty or fifty persons. The Tlinkits treat their wives and aged parents with great kindness. They display much skill in making ropes from sea-weed, water-tight baskets and mats from withes and grass, pipes and bowls from clay, and bracelets and rings from copper. They burn their dead, and preserve the ashes in a box. They are inveterate gamblers. They used to scalp and maim their prisoners.

The Tlinkits are rigid exogamists. If a man wants a wife he must look for one outside of his own tribe. This law has no doubt been of benefit to the Tlinkits physically and intellectually. The continued intermarrying of relatives or peoples of the same blood tends to produce an enfeebled race. A people of comparatively unmixed origin has never risen to a high position in the world. If David had been a pure Jew we might never have heard of him.

2. THE COLUMBIAN TRIBES.

The principal Columbian tribes are the Haidahs, the Nutkas, the Selish, the Sahaptins, and the Chinooks. The Haidahs live on Prince of Wales Islands and Queen Charlotte Islands. They are very skilful artists. They live chiefly on fish and sea animals. When they kill a bird they roast it without plucking it or even removing the entrails.

The Nutkas live on the west coast of Vancouver Island. The Salish, or Flatheads, occupied a large tract of country in British Columbia and northern Washington. The Sahaptins live on the middle affluents of the Columbia. Although they are called Nez Percés, or Pierced Noses, the habit of piercing the nose does not seem to have existed among them. They are keen traders. The Chinooks lived about the Columbia River in Oregon. There were nine tribes of them. They are now nearly extinct.

3. THE CALIFORNIAN TRIBES.

Among the Californian tribes may be mentioned the Shastas on the Upper Klamath, the Madocs on Klamath Lake and Sprague River, the Yukians in Round Valley, the Pomos on Russian River, the Yokuts on King's River, and the Esselenians at Monterey Bay.

The Californians are very dark-skinned. They were in the habit of cutting off the heads of their enemies and carrying them away as tokens of victory. They eat cats, rats, mice, skunks, frogs, lizards, snakes, grasshoppers, crows, owls, hawks, in fact everything that can be eaten except rattlesnakes. When a woman is about to have a child, her husband goes to bed and remains there during several days after the birth of the child. He is as carefully waited upon by the women as if he were in a very

feeble condition. The Californians regard death as a real being that goes about depriving people of the power of breathing. They expect to live in the next world in a place where they can have as many wives as they want, and be thoroughly happy, eating, drinking, and dancing.

4. THE YUMAS.

The Yumas occupied the valley of the Colorado River in Arizona, Lower California, and parts of the eastern shore of the Gulf of California. They average about 5 feet 9 inches in height. They are dark-skinned, but fairer than the Californian tribes. They have horizontal eyes, a large mouth, and heavy lips. They are as a general rule brachycephalic.

Some of the Yuma tribes in Arizona raised corn and beans, whilst the tribes of Lower California were savages of the most degraded type. They went naked, and had neither houses nor camps. They used rafts, but knew nothing about boats or canoes. They had bows and arrows. They lived by hunting and fishing, and on the spontaneous productions of the earth. They were notorious gluttons; but how could they be anything else? A half-starved man is always likely to eat too much when he gets a good meal set before him.

5. THE PUEBLO TRIBES.

The Pueblos live in New Mexico. They are divided into three distinct branches, the Kera, Tehna, and Zuni. They are Roman Catholics, and have schools among them.

When a Pueblo girl wants to get married she fixes her mind upon a suitable person and makes known her wish to her father. Her father visits the father of the young man, and tells him that his daughter wants his son in marriage. As a general rule, there is no objection made and the marriage takes place. As girls have thus the privilege of asking in marriage the man of their choice, we may reasonably infer that old maids are somewhat scarce among the Pueblos.

The Pueblos possessed the elements of civilization when first discovered. They lived in capacious houses made of adobe, or burnt bricks dried in the sun. They had some knowledge of metals; they cultivated the soil; they manufactured excellent pottery; and they made clothing for themselves of grass and the fibres of bark. They always lived in villages, several families occupying the same house.

6. THE UTO-AZTECAN FAMILY.

There are three branches of the Uto-Aztecan family, the Ute, the Sonoran, and Aztecan.

(1). The Ute branch embraces the Wihinasht in Oregon ; the Shoshonees or Snakes in southern Oregon, Idaho, Colorado, and New Mexico ; the Pi-utes in Nevada, California, Utah, and Arizona ; the Cahuillos, Kauvuyas, Kechis, Kizh, and Netelas in southern California ; the Bannacks in Montana and southern Idaho ; the Utes or Utahs in Utah, Colorado and New Mexico ; the Pa-vants south of Great Salt Lake ; the Moquis in Arizona ; and the Comanches in northern Texas.

(2). The Sonoran branch includes the Pimas on the Gulf of California between the Rio Gila and the Rio Yaqui ; the Optatas and Cahitas in Sonora ; the Tubares in upper Sinoloa ; the Tarahumaras in Chihuahua ; the Tepehuanis in Durango ; and the Coras in Jalisco.

(3). To the Aztecan or Nahuan branch belonged the Cuitlatecos in Michoacan and Guerrero ; the Aztecs or Nahuas, and the Tezcucans in the valley of Mexico ; the Tlascalans east of the valley of Mexico ; the Pipiles in Socunusco and Guatemala ; the Alaguilacs in Guatemala ; the Tlascaltecans in San Salvador ; the Nicaraos or Nequirans in Nicaragua ; and the Seguas near Chiriqui Lagoon.

The Diggers, who are Utes, are among the lowest and most wretched of the human race. The Comanches are tall, well-formed men with mesokephalic skulls and a light-brown skin. They were at one time numerous, and were dreaded as robbers. They

are now few in number, and lead peaceful lives. They are among the best riders in the world. They look with horror upon strong drink. They are hospitable to strangers.

The tribes of the Sonoran group lived in villages, had fixed residences, and cultivated the soil. The buildings known as Casas Grandes, or great houses, were probably erected by the ancestors of the Pimas.

The Aztecan tribes were highly civilized. They tilled the soil, and raised Indian corn, beans, and tomatoes. They used chocolate and pulque for drinks. They had cotton in abundance, and spun and wove it, and made it into clothing for themselves. They reared turkeys in large numbers. They manufactured earthen vessels of various kinds. They also manufactured articles of copper, bronze, silver, and gold. They formed cutting tools of bronze, which were exceedingly hard and durable. They made roads and bridges, built cities, palaces and temples, and erected monuments of a substantial and permanent character. They constructed sun-dials, measured time by the solar year, and were acquainted with the cause of eclipses. They recorded events by means of pictures.

The Aztecs or Nahuas were the most influential people in Mexico at the time of the discovery of America by Columbus. The City of Mexico was their capital. Cortes landed in Mexico on the 4th of March, 1520. The first place of which he took

possession was the town of Tobasco. He made himself master of the whole country in a very short time. He was an able but unscrupulous man. He died in Spain in 1554.

7. THE OTOMI FAMILY.

The Otomi family embraces the Otomis in Queretaro, Guanajuato, and Hidalgo; the Mecos in Queretaro; the Pames in Queretaro and Guanajuata; the Matlaltzincos or Perindas in the valley of Mexico and Michoacan; and the Mazahuas south-west of the valley of Mexico. The Otomi tribes were among the earliest inhabitants of Mexico. They are dark-skinned, and have a short flat nose, and slightly oblique eyes. Their skulls are dolichocephalic, the index of breadth being 73.

8. THE TARASCOS.

The Tarascos lived in Michoacan. They were a civilized people. They were tall and good-looking.

9. THE ZAPOTEC-MIXTEC FAMILY.

The Zapotecs lived in Oajaca, and the Mixtecs in Oajaca, Querrero, and Puebla. They were both well advanced in civilization. The Zapotecs number at present about 265,000.

10. THE CHINANTECS.

The Chinantecs lived in Chinantla in Oajaco. They were a barbarous and warlike people.

11. THE CHAPANEC FAMILY.

The Chapanec family includes the Chapanecs in central Chiapas; the Mangues, or Chorotegans, and the Dirians about Lake Managua; and the Guetares and Orotinians in Costa Rica

12. THE ZOQUE-MIXE FAMILY.

The Zoques, Mixes, and other tribes of the same family live in Oajaca, Tehuantepec, and Chiapas. They were among the most savage peoples in Mexico. They were cannibals.

III. THE INDIANS OF THE ATLANTIC COAST OF NORTH AMERICA.

The Indians of the North Atlantic Coast include the Athabaskan family, the Algonkin family, the Beothuks, the Dakotah family, the Kioways, the Pawnee family, the Iroquois family, the Choctaw-Creek family, the Catawbias, the Cherokees, and the Yuchis, Timucuas, and other tribes.

I. THE ATHABASCAN FAMILY.

The Athabaskan, or Tinnah family covers an extensive area. Among the tribes belonging to it are the following: first, the Kenais on the Kenai Peninsula; the Kutchins on the Yukon and Copper Rivers; the Nahaunies on the Stickine and Talton Rivers; and the Atnahs, or Yellowknives, on the Copper River; secondly, the Hares or Slaves in the valley of the Mackenzie River; the Dogribs and Tantsawhoots on the Coppermine River; the Red Knives between the Coppermine and Great Fish Rivers; the Athabascans proper, Tinnah, or Chippe-wayans about Lake Athabasca, and extending eastwards to the Churchill River; the Beavers or Sarcees on the Upper Saskatchewan; the Strongbows about the Rocky Mountains; and the Tacullies or Carriers in British Columbia; thirdly, the Umpquas near Salem in Oregon; and the Hoopas on Trinity River in California; fourthly, the Navajos in northern New Mexico and Arizona; the Apaches in Arizona; and the Lipans near the mouth of the Rio Grande.

The Athabascans are tall and strong and possessed of great powers of endurance. They have dolichocephalic skulls, a low forehead, prominent cheek-bones, a broad face, a large mouth, and small hands and feet. Their eyes are slightly oblique.

The Kutchins are lively and cheerful and fond of dancing and singing. They are all inveterate talkers.

They pay a good deal of attention to personal cleanliness. They take great delight in ornamental trinkets, especially in large white beads. The principal men among them have two or three wives each. Some of them burn their dead and deposit the ashes in a box. They are deadly enemies to the Eskimos. Among the Hares and Dogribs women are looked upon as inferior beings, and have to do all the work, except hunting and fishing. The Dogribs are notorious liars, but do not steal from the whites. The Tacullies perforate their nose, and suspend from it a brass, copper, shell, or wooden ornament. Among the Nateotetains, a tribe of the Tacullies, a woman cuts a joint off one of her fingers whenever a very near relation dies. Some old women may be seen having one or two joints off every finger of both hands. The Apaches are a powerful and warlike people. They are almost continually at war with the whites since the latter entered their country. They roam about and fight on horseback. They live chiefly by hunting and robbing.

2. THE ALGONKIN FAMILY.

The numerous tribes of the Algonkin family may be grouped together as follows :

(1). The Crees, or Knisteneaux, from the Rocky Mountains to Hudson's Bay, and between Lake Athabasca and Lake Winnipeg ; the Chippewas, or

Ojibways, along the shores of Lake Superior ; the Ottawas, on the Ottawa River ; the Montagnais, along the northern shore of the St. Lawrence from Montreal downwards ; and the Nasquapees, in the interior of Labrador.

(2). The Blackfeet, or Satiska, between the Saskatchewan and the Yellowstone River in Montana ; the Cheyennes at Lake Winnipeg ; the Araphoes on the upper Arkansas and Platte Rivers ; the Sacs and Foxes on the middle course of the Mississippi ; the Mianis on the Great Miami River ; the Michigamies in Michigan ; the Illinois on the Illinois River ; the Kaskaskias on the Kaskia River ; and the Pottawatomies south of Lake Michigan.

(3). The Micmacs on the south side of the St. Lawrence River near its mouth, along the northern and eastern coasts of New Brunswick, and in Nova Scotia, Prince Edward Island, and Cape Breton ; the Tarratines in New Brunswick ; the Meliseets in New Brunswick and Maine ; the Abnakis and Passamaquoddies in Maine ; the Amariscoggins in New Hampshire ; the Massachusetts in Massachusetts ; the Narragansetts in Rhode Island ; the Pequods in Rhode Island and Connecticut ; the Mohegans on the lower Hudson ; the Manhattans about New York Bay ; the Wampanoags in Long Island ; and the Delawares or Lenapes on the banks of the Delaware.

(4). The Powhatans in Maryland and Virginia ;

the Accomacs and Rappahanocs in Virginia; the Shawnees on the Tennessee River, and the Pampticoes in North Carolina.

The Algonkins are strong and well-built men. They are of a cinnamon color. Their skulls are generally dolichokephalic, but sometimes brachykephalic. They have horizontal eyes, a thin prominent nose, and thin lips. They raised Indian corn, and manufactured coarse pottery. They buried their dead.

Among the best known Algonkin Indians are Powhatan, Canonicus, Miantonomah, Uncas, Massasoit, Metacomet, and Tecumseh. Powhatan, whose real name was Wahunsonacock, was chief of the Powhatans. He had his residence near Richmond in Virginia. Pocahontas, his celebrated daughter, was married to John Rolfe, a young Englishman of good family. She died in England, in 1617, leaving a son, Thomas Rolfe, who settled in Virginia, and became one of the leading men of that Colony. Canonicus was chief of the Narragansetts when the Pilgrim Fathers landed on Plymouth Rock in December, 1620. He was succeeded by his nephew, Miantonomoh, a brave and honest man, who was dealt with in a most unjust manner by the English settlers. Uncas was a Pequod by birth, but was in consequence of a rebellion against his chief, Sassacus, expelled from the Pequod country. He went to live among the Mohegans, and in a short time raised

himself to the position of chief among them. Miantonomoh and himself assisted Captain John Mason in the merciless and destructive attack made upon the Pequods, June 5th, 1637. Massasoit, Chief of the Wampanoags, was very friendly to the Pilgrim Fathers. Metacomet, his son, became a bitter enemy to the colonists, and entered upon a war against them in 1675. He was an able and patriotic man. He is known in history as King Philip. He was betrayed and killed by a deserter in August, 1676. Tecumseh was a Shawnee. He was born near Springfield, Ohio, in 1768. He sided with the British in the war of 1812, and held the rank of Brigadier-General. He was killed at the Battle of the Thames in 1813. He possessed a vigorous intellect, and was a humane and honorable man.

3. THE BEOTHUKS.

The Beothuks occupied the Island of Newfoundland. They were very fair in the skin and had an aquiline nose. They lived by hunting and fishing. They have been extinct for some time. Many of the words of their language have been preserved. There are some grounds for believing that they were a branch of the Algonkin family.

4. THE DAKOTA FAMILY.

The Dakota family includes the Assiniboines, or Stone Indians, on the Saskatchewan and Assiniboine

Rivers; the Upsarokas, or Crows, and the Minetarees, or Hidatsa, on the Yellowstone River; the Mandans in western Dakota; the Sioux, or Dakotas proper, on the upper Mississippi and its affluents; the Iowas and the Yanktons on the Iowa River; the the Poncas between Yankton and the Black Hills; the Omahas on the Elkhorn River; the Kansas on the Kansas River; the Ottoes on the Platte River; the Osages on the Osage River; the Arkansas and Quapaws on the lower Arkansas River; the Winnebagoes on the western shore of Lake Michigan; the Tuteloes on the upper Roanoke in Virginia; and the Biloxis and other small tribes near the Gulf of Louisiana.

The Dakotas are generally mesokephalic. The Sioux have distinguished themselves as warriors.

5. THE KIOWAYS.

The Kioways lived on the Arkansas River. They were very warlike, good horsemen, and given to roving, raiding, and plundering.

6. THE PAWNEE FAMILY.

The Pawnee family included the Pawnees between the Nebraska River and the Arkansas; the Arikaris on the middle Missouri; and the Wichitas, Yatanes, Caddoes, Huecos, and Texas, in Louisiana and Texas. The Pawnees were almost constantly at war

with the Dakotas. They were in the habit of offering up a young girl at the time of corn-planting as a sacrifice to the morning star for the purpose of securing a good crop.

7. THE IROQUOIS FAMILY.

The Iroquois family consisted of the following tribes: the Hurons or Wyandots between Lake Ontario and Lake Huron; the Neutral Nation west of the Niagara River; the Eries south of Lake Erie; the Cayugas, Senecas, Onandagas, and Oneidas south of Lake Ontario; the Mohawks on Lakes George and Champlain; the Susquehannocks and Conestogas on the lower Susquehanna; the Tuscaroras in Virginia; and the Cherokees on the upper Tennessee River. In comeliness of person, vigor, and force of intellect the Iroquois occupied a high position among the American Indians.

About the year 1540 the Mohawks, Oneidas, Onandagas, Senecas, and Cayugas formed a confederacy, which is known in history as the Five Nations. This union was effected through the efforts of Hiawatha, Chief of the Onandagas. In 1712 the Tuscaroras were admitted as a sixth nation. Among the most renowned of the Iroquois Indians were Brant, Red Jacket, and Cornplanter. Joseph Brant, whose name in Indian was Thayendanega, was born on the banks of the Ohio in 1742. His father was

an Onandaga chief. After the death of his father his mother moved to the Mohawk Valley. She had two children, Joseph, and a daughter named Molley who was taken by Sir William Johnson to live with him. Sir William treated young Brant with great kindness. He sent him to school at Lebanon in Connecticut. He afterwards employed him as his private secretary. Brant became chief of the Mohawks. He took an active part with the British in the revolutionary war of 1776. He held a colonel's commission. After the war he settled in Ontario, where he died November 24th, 1807. He was a good man, and labored faithfully for the spiritual and temporal welfare of his people. He translated the Gospel of Mark into the Mohawk language. Cornplanter was born in the Genesee Valley about the year 1735. His father was a white man, and his mother a Seneca woman. He became a chief among the Senecas. He was a fierce and fearless warrior. He embraced the Christian religion in 1790. He died in 1836. Red Jacket was probably the greatest of all the Indian orators. He was born at Buffalo in 1750. He was Chief of the Senecas. He fought on the side of the United States in the war of 1812. He became a slave to strong drink, and was deposed from the chiefship in 1827. He died in 1830.

8. THE CHOCTAW-CREEK FAMILY.

The Choctaw-Creek family included the Coshattas on the Red River; the Choctaws between the Mississippi and the Mobile; the Chickasaws at the head waters of the Mobile River; the Creeks, or Muskokis, between the Mobile River and the Savannah; the Yamackees at Port Royal Bay in South Carolina; and the Apalaches and Seminoles in Florida. These tribes lived in villages and raised corn, beans, and squashes.

In 1835 the Government of the United States resolved to remove the Seminoles to the wilderness west of the Mississippi. A long and cruel war was the result. In this war, Osceola, war-chief of the Seminoles, proved himself to be, not only a patriotic and brave man, but a skilful general. He was captured by treachery by General Jesup in 1837, and imprisoned in Fort Moultrie, in Charleston, where he died in 1839.

9. THE CATAWBAS.

The Catawbias lived in North and South Carolina. They were at one time a very influential people. It is said that Pontiac, the celebrated chief of the Ottawas, was a Catawbian by birth. He was born in 1720. He formed a powerful alliance of tribes against the British colonists in 1763. His aim was to drive them out of the country and thus to preserve

the Indians from extinction. He was basely murdered at Cahokia, near St. Louis, in 1769, by a hired assassin. He was an able and far-seeing statesman.

10. THE CHEROKEES.

The Cherokees lived mainly in Tennessee, Georgia and Alabama. They were removed by an armed force in 1838 to the Indian Territory. They live in well-built villages and are very industrious. They have schools and newspapers. They number about 20,000.

11. THE YUCHIS, TIMUCUAS, AND OTHER TRIBES.

The Yuchis lived on the banks of the Savannah River, the Timucuas in Florida, the Natchez near the present city of that name, the Tonicas in Louisiana, the Atakapas at Vermilion River, the Tonkaways in Texas, and the Maratins in Tamaulipas.

The Yuchis favored female rights to a high degree and were governed by a queen. The Natchez worshipped the sun, and kept a fire constantly burning in their great wigwam, or temple. They offered up human sacrifices on the death of their chief. They destroyed in 1729 a French colony that had been planted within their territory. They were almost annihilated a few months afterwards by an army of Frenchmen and Choctaws. The Atakapas and Tonkaways were cannibals.

IV. THE CENTRAL TRIBES.

The central tribes include the Maya-Quiche family and the Inter-Isthmian tribes.

I. THE MAYA-QUICHE FAMILY.

The Maya-Quiche family embraces the Huastecas on the Rio Panuco; the Chols, Chaneabals, and Tzotzils in Chiapas; the Tzendals in Chiapas and Tobasco; the Mayas in Yucatan; and the Quiches, Mopans, Uspantecas, Pokomans, Pokonchis, Cakchiquels, Tzutuhils, Aguatecas, Ixils, and Mams in Guatemala.

The Maya-Quiches are short in stature, and of a dark-brown complexion. They have, as a general rule, brachykephalic skulls. They were in the habit of flattening the heads of their children, by compressing them from front to back. They were fully abreast of the Aztecs in civilization. They had a system of picture-making, and have left two or three books.

2. THE INTER-ISTHMIAN TRIBES.

The Inter-Isthmian tribes, as the small tribes between the Isthmus of Tehuantepec and the Isthmus of Panama may be called, consisted of the Huaves on the Isthmus of Tehuantepec; the Xincas on the Rio de los Eclavos; the Lencas and Xicaques in

Honduras ; the Ulvas, Mosquitos, and Ramas in Mosquitia ; the Subtiabas near Leon in Nicaragua ; and the Changuinas or Dorasques in Chiriqui. The Changuinas lived latterly on the River Puan in western Colombia. They were a very warlike people.

V. THE SOUTH PACIFIC TRIBES.

The tribes of the South Pacific coast include the Colombian, Peruvian, Araucanian, and Patagonian tribes, and the Fuegians.

I. THE COLOMBIAN TRIBES.

The Colombian tribes include the Cunas of the Isthmus of Panama, the Chocos south of the Gulf of Darien, the Paniquitas east of the Cauca River, the Timotes south of Lake Maracaibo, and the Chibchas in central Colombia.

Some of the Panama tribes build their dwelling-places in the branches of lofty trees, partly to be safe from the sudden floods which are so frequent in the country, and partly to be out of the reach of reptiles and wild beasts.

The Chibchas proper, or Muyscas, lived about Bogota. They were a civilized people. They raised corn, potatoes, beans, yucca, and cotton. They were distinguished for their skill and taste in manufacturing gold ornaments. They were mesokephalic.

Their eyes were frequently slightly oblique. The Talamancas in Costa Rica and Guaymis in Veraguas belonged to the Chibcha family.

2. THE PERUVIAN TRIBES.

The Peruvian tribes comprehend the Kechuas, the Aymaras, the Yuncas, the Puquinas, the Atacaménos, and the Changos.

The Kechuas or Quichuas lived in the western parts of Ecuador and Peru. They constituted a large family. Their language was spoken from Cape San Francisco to Coquimbo. They cultivated the soil diligently and skilfully. They raised corn, potatoes, yucca, beans, and cotton. They used the llama as a beast of burden. They displayed a high order of workmanship in cutting, polishing, and fitting stones together. Some of the structures in Cuzco manifest building skill of which even the ancient Egyptians might feel proud. The Kechuas proper had mesocephalic skulls, a brown skin, and a narrow prominent nose. Their average height was about 5 feet 3 inches.

The Kechuas founded a very extensive empire, having Cuzco for its capital. Their rulers were known as Incas. Their first ruler, Manco Capac, is said to have begun his reign in 1042, A. D., and to have died in 1062. Their empire attained to its greatest extent and grandeur under Huayana Capac,

who ascended the throne in 1475. It was conquered by Pizarro in 1533.

The Aymaras lived at Lake Titicaca. They were conquered by the Kechuas. They buried their dead in a sitting position in large stone tombs. According to their own traditions they were the instructors of the Kechuas in the arts of civilization. At the present day they number about 200,000. They have a dark-brown skin, and average about 5 feet 2 inches in height.

The Yuncas lived along the Peruvian Coast between the 5th and 10th parallels of south latitude. Their architectural skill was of a very high order. They affirm that their ancestors came from the north to Truxillo in canoes.

The Atacaménos, or Lican-Antais, lived in northern Atacama. The Changos live in the desert of Atacama. They are a half-starved people. Their average height is only 4 feet 9 inches.

3. THE ARAUCANIAN TRIBES.

The Araucanian tribes include the Araucanians and the Pampeans. The Araucanians live in Chili. They are of a cinnamon-brown complexion and average about 5 feet 5 inches in height. They are mesocephalic, the index of breadth being 77. They are hospitable to strangers and faithful to their engagements. They are fierce and fearless warriors.

The Pampeans roam over the Pampas south of the 35th parallel of latitude. They average about 5 feet 6 inches in height. They live chiefly on horse-flesh and mutton.

4. THE PATAGONIANS.

The Patagonians are the tallest people in the world, their average height being 5 feet 11 inches. Their skin is of a reddish-brown color. They have large heads, dolichokephalic skulls, and an aquiline nose. Their kephalic index is 72.

5. THE FUEGIANS.

The Fuegians, or inhabitants of Terra del Fuego, are divided into three distinct groups, the Alacalufs in the West, the Onas in the East, and the Yahgans in the South. The Alacalufs seem to be of Araucanian origin. The Onas are merely Patagonian emigrants. The Yahgans represent the original inhabitants. They number about 2,000. They are from 4 feet 10 inches to 5 feet 4 inches in height. They are of a leather-brown color, with coarse brown hair, low brows, black restless eyes, a flat nose, and large tumid lips. Their eyes are very wide apart. They are among the most debased savages in existence. It is said that they eat their women when they become too old to be of any use.

At the present day there are about 304,000 Indians in the United States, and 104,000 in Canada. Of the Indians in Canada, 2,200 are in Nova Scotia and Cape Breton, 1,500 in New Brunswick, and 300 in Prince Edward Island. The total Indian population of America is about 10,000,000.

VI. THE SOUTH-ATLANTIC TRIBES.

The South-Atlantic tribes embrace the Inland tribes, the Arawaks, the Caribs, the Guaraunos, the Tupi-Guarani tribes, the Tapuyas, and the Charruas.

I. THE INLAND TRIBES.

By the inland tribes we mean the tribes that do not belong to any of the families that approach the ocean. They may be divided into three groups, the Northern, Central, and Southern. The Northern group included the Atures, Piaroas, Salivas, Otomacas, Betois, Guaybas, Chiriocoas, Yaruras, and Chunyas on the head waters of the Orinoco; and the Zaparos, Jivaros, Maynas, Ticunas, and Arauas on the head waters of the Amazon. The Central group embraces the Canichanas, Movimas, Cayubabas, Yuracares, Mosetanas, Tacanas, Chiquitos, and Samucus in the Bolivian highlands. The Southern group contains the Chalchaquis, the Lules, Matacos,

Guaycurus, and Paraguas in the Gran Chaco, and the Guatos on the Rio San Lorenzo, an eastern branch of the Paraguay.

The Atures are now extinct. They buried their dead in baskets made from the leafstalks of the palm tree. The last words of their language were heard from a parrot. The Piaros look upon the taper as their ancestor. The Zaparos have oblique eyes and a large mouth. They are good boatmen. They use the blow-pipe. The Jivaros are a wild and warlike tribe. They are tall and fair-skinned and have an aquiline nose. They destroyed several Spanish settlements in 1599, and carried off the women as captives. The Cashibos are low savages. It is said that they eat their relatives when they die. The Yuracares have a very fair skin, and a straight or aquiline nose. They are tall and athletic, and are daring warriors. The Abipones, a tribe of the Guaycurus, were excellent horsemen. They are now extinct. The Lenguas who lived near Corrientes were a branch of the Chiquitos. The Morotocos were a tribe of the Samucu family. In this tribe the women ruled the men, and compelled them to perform all the housework. They refused to bring up more than two children. If they happened to have more they put them to death. It is scarcely necessary to add that the Morotocos are extinct.

2. THE ARAWAKS.

The Arawaks occupied the Bahama Islands, Cuba, Hayti, and Jamaica, and a large portion of South America between Point Gallinas and the head waters of the Paraguay. Among their tribes may be mentioned the Goajiros at Point Gallinas ; the Arawaks proper, the Amarpas, the Tarumas, and the Wapisi-
anas in Guiana ; the Maipures on the middle Orinoco ; the Bares on the Rio Negro ; the Baures and Moxos in the highlands of southern Bolivia ; and the Guanans on the head waters of the Paraguay. The Arawaks have brachykephalic skulls, a low forehead, and a straight narrow nose. They are about 5 feet 4 inches in height.

3. THE CARIBS.

The Caribs occupied Barbadoes, Trinidad, the coast of South America from the Gulf of Maracaibo to the Essequibo River, a large portion of country along the Orinoco, and parts of Brazil. They constituted a very extensive family. They had brachykephalic heads. They were small, but strong and wiry. They were warlike and aggressive. They had large canoes and used sails. They were rigid observers of the Iberian custom known as the couvade. Among their tribes may be mentioned the Guayqueris in Cumana, the Marquiritares on the

Orinoco, the Macusis on the Rio Negro, the Apiacas on the Rio Tocantins, and the Bakairis on the upper Xingu.

4. THE GUARAUNOS.

The Guaraunos, or Warraus, live on the delta of the Orinoco.

5. THE TUPI-GUARANI TRIBES.

The Tupi-Guarani tribes constitute a numerous and extensive family. They live between the Amazon and the Rio de la Plata. They went naked when the whites became first acquainted with them. They raised corn and manioc, but lived chiefly by hunting and fishing. They made good pottery. They had pipes, and smoked tobacco. They buried their dead in large urns. They are upon the whole a dolichocephalic people. Among their tribes are the Amazonas on the lower Amazon, the Muras on the Madeira, the Tapaunas on the Rio Tocantins, the Yuranas on the Rio Xingu, the Mundrucas on the Rio Tapajoz, the Sirionos in Bolivia, the Bororos on the Rio Paraguay, and the Guaranis in Uruguay.

6. THE TAPUYAS.

The Tapuyas live in eastern Brazil between the Xingu River and the Atlantic, and between the 5th and 20th parallels of south latitude. They were

among the earliest inhabitants of Brazil. They have dolichocephalic skulls, a low retreating forehead, a prominent nose, and projecting jaws. They are of medium stature. They do not wear any kind of clothing. Like the natives of Australia they build only temporary shelters. They shake a burning brand and shoot arrows towards the sky during a thunder-storm, their object being, not to defy but to appease by imitation, the spirits that control the storm. They use tapers made of the fibres of barks and the wax of wild bees. They have bows and arrows, and are skilful hunters. They bury their dead. When first visited by the whites they were cannibals. They had no dogs. Their language, like that of the Otomis, has a strong tendency to isolation. Among their tribes are the Carahos on the Rio Tocantins, the Suyas on the upper Xingu, the Ges in Goyaz, and the Botocudos on the Rio Jeze and Rio Parde. The last mentioned tribe wear a block of wood in the lower lip and heavy wooden ornaments in their ears.

7. THE CHARRUAS.

The Charruas lived between the Parana and the Atlantic. They had a very dark skin. Their principal tribes were the Bohanes, Minuanes, and Charruas proper. The Charruas proper lived on the coast east of the Rio Uruguay. They were a haughty, warlike, and powerful tribe. They were almost wholly

exterminated by Rivera, President of Uruguay, in 1831. They were taciturn and reticent, but generous to their captives. They were in the habit of cutting off a joint of a finger when a near relative died.

III.

THE INDO-AUSTRALIAN DIVISION.

The Indo-Australian division contains the Kolarian stock of peoples, the Dravidian stock, the Ainu, and the Australians. The peoples belonging to this stock have a brownish skin, straight or wavy hair, a good deal of beard, and more or less hair on the body. They speak agglutinative, post-fixing languages.

A. The Kolarian Stock.

The Kolarians have their home in India. They live in scattered communities between the lower Ganges and the Gulf of Cambay. They have slender limbs and are of a graceful shape. They are generally of a brownish complexion, but frequently quite black. Their average height is about 5 feet 4 inches. They have dolichocephalic skulls, the index of breadth being 72, the same as that of the Brahmans and Persians. Their hair is black, long,

coarse, and crimped or curly. Their beard grows to an average length. They have prominent cheekbones, heavy eyebrows, a large mouth, and thick lips. They are apparently a mixture of Blacks, Yellows, and Whites in various proportions.

The Kolarian stock includes the Santals, Mundaris, Bhumij, Hos or Larka Kols, Kharias, Korwas, Kurs, Kurkus, Juangs, Savars, Mehtos, Bhars, Bhuyas, and Bhils. The Bhils, Bhars, and Bhuyas have adopted Aryan dialects.

B. The Dravidians.

The Dravidians live in India. They occupy several scattered districts south of the upper Nerbudda and the Sone, the whole of Southern India from Cape Comorin to Honawar on the west and Ganjam on the east, and also the northern half of Ceylon. They resemble the Kolarians in their physical characteristics, but speak a different language.

The Dravidians consist of the Rajmahal tribes, the Oraons, the Gonds, the Khonds, the Telugus, the Kanarese, the Tulus, the Coorgs, the Kotas, the Todas, the Malabars, and the Tamils. The Tamils are a prominent people. They are the most highly cultivated and progressive of all the Dravidians. They are keen traders. Many of them have an aquiline nose. They number about 12,500,000. The Todas are tall, athletic men, and are very hairy.

They are indolent and filthy in their habits. They practise polyandry, like the Tibetans. They live in the Nilgiri Hills. They number only about 600. The Dravidian language is spoken by about 50,000,000.

The pre-Aryan inhabitants of India were by no means savages. They made round pots of thin earthenware, manufactured ornaments of bronze, copper, and gold, used iron weapons, and built castles and forts. They buried their dead and placed upright slabs of stone over their graves.

C. The Ainu.

The Ainu were among the earliest inhabitants of Japan. They are confined at the present day to Yesso, southern Saghalien, and the Kurile Islands. They number about 50,000. The Gilyaks on the lower Amur and in northern Saghalien belong to the same stock. They are merely Ainu under another name. The name Ainu means men.

The Ainu are of a light-brown complexion. They have mesokephalic skulls, the index of breadth being about 77. They have bushy hair, shaggy eyebrows, dark heavy beards, high foreheads, prominent cheekbones, and sparkling deeply-set eyes. They have as a general rule more hair on their bodies than any other people. The men average 5 feet 4 inches in height and the women about 5 feet 2 inches.

The Ainu are of a kind and gentle disposition. They are extremely fond of strong drink. They are good horsemen and take great delight in bear-hunting. They use poisoned arrows. Among their customs is that of the couvade. They bury their dead. They put a bow and arrows, an eating dish, a cup, a knife, a pipe, and some tobacco in the grave with the men, and a saucepan, a cup, some clothing, a ring, and a few beads with the women. They bury their playthings with the children.

The Ainu believe in one supreme God, the maker of all places, and the possessor of heaven. They believe in a large number of inferior gods, who are the servants of the Creator, and govern the world under Him. They believe that some of these gods are good and kind whilst others are evil and disposed to inflict punishments. They believe in a devil and demons. They believe that human beings shall have bodies in the next world like those that they have in the present, that they shall be marrying and giving in marriage, that they shall have horses and houses, dogs and other animals, and that they shall be hunting, fishing, and working as they are here. They believe that they will be judged by the Creator, that the good will be forever free from pain, and that the wicked will be punished. They do not allow their women to pray lest the wives should plead for evils upon their husbands. They are afraid of all ghosts, but especially of the ghosts of old women.

They hold that there are three heavens above us and six worlds below us. They look upon the world as a large round ocean with islands in it here and there. Their ground for their belief in the rotundity of the world is the fact that the sun which sets in the west in the evening rises in the east in the morning.

The Ainu are dying out. They were treated with great cruelty by the Japanese in days gone by.

D. The Australians.

The native Australians number about 80,000. They are of a dark-brown color, with an occasional tinge of red. They have straight or curly black hair, a pretty full beard, heavy eyebrows, large sunken eyes, a large wide nose, and thick lips. They are extremely dolichocephalic, the index of breadth being only 71. Some of them are over 5 feet 7 inches in height, but they average only about 5 feet 3 inches. They have a good deal of hair on the breast.

Previous to the settlement of Europeans among them, the Australians did not pay the slightest attention to the cultivation of the soil. Neither did they keep any kind of animals except dogs. Their only dwellings were mere huts erected for temporary shelter. Hatchets of stone, javelins pointed with stone or bone, and the boomerang were their only weapons. Bows and arrows were unknown among

them. They are supposed to have entered Australia from the Island of Timor.

The Tasmanians are now extinct. The last of them died in 1869. They had frizzly hair, and bore a closer resemblance to the Papuans than to the Australians. Their kephalic index was 76. They had very hairy breasts.

IV.

THE NEGRO-PAPUAN DIVISION.

The Negro-Papuans belong to the Black type, and speak agglutinative languages in which, as a general rule, an extensive use is made of prefixes. They are divided into two sections, the African and the Oceanic.

A. The African Blacks.

The African Blacks may be subdivided into four groups: the Hamito-Negro, the Negro, the Bantu, and the Watwa-Hottentot.

I. THE HAMITO-NEGRO TRIBES.

The Hamito-Negro tribes consist of the Sorinkas, Fulahs, and Southern Tibbus. Perhaps the Fans should be also included.

The Sorinkas live between the Atlantic and the Niger, but chiefly in Senegambia. They are half-

breeds between Tuaregs and Negroes. They are Mohammedans, and keen traders.

The Fulahs, Fellatah, Fellani or Fulbe, are the most powerful people in the Soudan. They are scattered over the extensive region between the Atlantic and Dar-fur. They are of a brown or greyish-black complexion, and have long black crimped hair, and regular features. They are an intelligent, industrious, and energetic people. They are Mohammedans and are very zealous in spreading their religion wherever they go. They have founded several small kingdoms. They number about 8,000,000.

The Southern Tibbus include the Dasas in Kanem and northern Bornu; the Kanembu in Kanem and eastern Bornu; and the Zoghama, Baele, and Ennedi in northern Dar-fur and the eastern parts of the Sahara.

The Fans, or Oshyeba, live on the Ogoway River near the Atlantic Coast. They are of a chocolate complexion, and have very regular features. They are skilful workers in iron. They practice tattooing, and indulge in cannibalism. They appeared on the Ogoway for the first time in 1842. They may have emigrated from some part of the territory now occupied by the Niam-Niam.

II. THE NEGROES PROPER.

The Negroes extend from the Sahara on the north to the Cameroon Mountains and the Victoria Nyanza on the south, and from the Atlantic Ocean on the west to Abyssinia and Gallaland on the east. They vary in complexion from black-brown to brownish-yellow. They have woolly hair, narrow skulls, full black eyes, a short flat nose with dilated nostrils, projecting jaws, and thick, out-turned lips. As a general rule they have very little hair on the face. Some of them, however, may be seen with a beard, whiskers, and moustache. Their skulls are extremely thick, whilst their arms are unusually long. There is a strong, unpleasant odor of their skin. The Negroes of Guinea are very tall ; the others are only of average height.

The following are the principal Negro peoples :—the Wolofs ; the Mandingoes and Bambarras ; the Felups and Sereres ; the Krus and Grebos ; the Ashantees, Fantees, and Dahomans ; the Yorubas ; the Ibos and Nupes ; the Sonrhai ; the Haussa ; the Kanuris ; the Mosgu ; the Battas ; the Baghirmi ; the Mabas ; the Fur ; the Nubas ; the Funj ; the Shilluks, Dinkas, Nuers, Baris and Bongos ; the Niam-Niam ; the Monbuttu, and the Madi.

The Wolofs, Mandingoes, Ashantees and Yorubas live on the Atlantic Coast south of the Senegal. The Wolofs are tall, well-built, handsome Negroes,

with a black glossy skin. They are a mild, social, and hospitable people, and Mohammedans in religion. The Mandingoes are chiefly agriculturists and traders. They have public schools, and all their leading men can read and write. They are zealous Mohammedans, and number about 6,000,000. Some of them have long frizzly hair. The Ashantees founded a kingdom of some strength about the year 1715. They display much skill in weaving cotton and manufacturing sword-blades. Their King is allowed to have 3,333 wives. The Dahomans are in a very barbarous state. Their government is one of the most despotic on earth. The principle of the divine right of kings has probably reached its highest point of development among them. They offer human sacrifices to their gods. A large portion of their standing army consists of women. The Yorubas are an intelligent, industrious, friendly, and hospitable people. They have large and comfortable houses, and live chiefly by agricultural pursuits. Some of their towns contain a population of 100,000. They are partly Protestant Christians, partly Mohammedans, and partly pagans. Samuel Crowther, the first Negro bishop, was a native of Yoruba. The Yoruba language has, owing to the wear and tear of time, become to a large extent monosyllabic. The Sonhrai live between Timbuctoo and Gando. They were at one time a very powerful people. The Haussa live between the Niger and Bornu.

They are strongly built and are the most intelligent of all the Negro peoples. They are good agriculturists, and make excellent cloth, mats, leather, and glass. They are upon the whole an enterprising people. They are strong Mohammedans. The Baghirmi live south-east of Lake Tchad. They are skilful weavers and dyers. The Kanuris are partly of Tibu, but chiefly of Negro origin. They have woolly hair, a broad nose, thick lips, and a high forehead. They constitute the ruling class in Bornu, a kingdom with a population of 5,000,000. They became Mohammedans about the year 1086. The Fur are the leading people in Dar-fur. The Nubas live in Kordofan and Nubia. The Nubas of Nubia, or Nubians, are an extremely mixed people. They contain a large proportion of Hamitic, Shemitic, and Bosnian blood. The Funj live in Senaar. They are mesokephalic and prognathous, and have long crimped hair. They have become Arabianized in language and customs. The Shilluks, Nuers, Baris, and Bongos live on the White Nile about the 10th degree of north latitude. Their languages show some traces of grammatical gender. The Shilluks are a large tribe, and possess immense herds of cattle. The Bongos are brachycephalic. The Niam-Niam live between the 24th and 29th degrees of east longitude and between the 6th and 3rd degrees of north latitude. They are a very numerous people. They are of a dark-brown complexion, brachycephalic, and

slightly prognathous. They have a short nose, a long upper lip, and very long woolly hair. Some of them have a good deal of beard. They are cannibals of the worst kind. They smelt iron, and make scimitars, knives, spears, chains, and bracelets. They live partly by cultivating the soil and partly by hunting. They are deeply attached to their women.

III. THE BANTU TRIBES.

The Bantu tribes occupy the greater portion of South Africa. They extend on the western coast from the Cameroon Mountains to Walfish Bay, in the inland regions from the 4th degree of north latitude to the Kalahari Desert, and on the eastern coast from the equator to the Great Fish River. They are all fundamentally Negroes; but many of them contain a large infusion of Hamitic and Shemitic blood. They all have kinky and woolly hair. They may be divided into four geographical groups; the Western, the Central, the Eastern, and the South-Eastern.

The Western group includes all the tribes between the Atlantic Coast and the 18th degree of east longitude. Among these are the Bakisk, Bafarami, Dualla, Bakalai, Ashango, and Mayombe north of Landana; the Kabindas, Mussorongo, Bakongo, Basundi, Babwende, Bateke, Wabuma, and Bayansi along the Congo; and the Bunda,

Ganguella, Ovambo, and Ova-Herero south of Loando.

The Central group embraces the tribes between the 18th degree of east longitude and Lakes Albert, Albert-Edward, and Tanganyika. Among the tribes of this extensive region are the Bakumu, Baburu, Ababua, Mabode, Monvu, Balesse, Bavira, and Balegga between the mouth of the Aruwimi River and Lake Albert; the Bakutu, Bassonge, Wavinza, Bakubu, Baluba, Bashilange, Kioko, Balunda, Warua, Manyuema, and Marungu between the Kuango River and Lake Tanganyika; and the Bataona, Bakuba, Marutse, Batoka, Bashukulompo, Ba-nyai, Makalaka, and Mashona on the Zambezi.

The Eastern group contains the tribes between Lakes Albert, Albert-Edward, Tanganyika, and Bangweolo on the west and the Indian Ocean on the east, and between the River Tana on the north and the Lower Limpopo on the south. Among the most important of these tribes are the Wahuma, Wanyoro, Wasoga, Waganda between Lake Albert and Lake Victoria; the Wakongu, Wasangora, Wanya-Ruanda, Warundi, and Wahha between Lake Albert and Lake Tanganyika; the Warungu, Babemba, and Babisa south of Lake Tanganyika; the Wafipa, Wakawendi, and Wagala east of Lake Tanganyika; the Wasakuma, Wanyamwezi, and Wyanzi south of Lake Victoria; the Wapokomo, Wanika, Wambaba, Wasambara, Wasegua, Wa-swaheli, Wasagara, and

Wazaramo between the River Tana and the 8th parallel of south latitude; the Mangwangara, Wanindi, Wahiyao, Wangindo, and Wamwera between Lake Nyassa and the ocean; and the Makua and Umtetwa south of the Zambezi.

The Southern group contains the Makololo, Bechwana, Basuto, and Zulu-Kaffirs. The Makololo were a branch of the Basutos. They have been almost wholly extirpated by the Marutse. The Bechwana live between the 22nd and 28th parallels of south latitude, and between the Kalahari Desert and the River Limpopo. They are divided into several large tribes, as the Batauana, Bamangwato, Bakuena, Bakatla, Bangwaketse, Barolong, and Batlapee. The Basuto live in the eastern part of Cape Colony and the Transvaal. The Zulu-Kaffir tribes consist of the Mangone west of Lake Nyassa; the Maravi between Lake Nyassa and the Zambezi; the Matabele between the Zambezi and the Limpopo; the Zulus in Zululand and Natal; and the Kaffirs in Kaffraria. The principal Kaffir tribes are the Ama-Chosa, Ama-Tembu, and Mponda or Kaffirs proper.

The Wahuma, Watusi, or Wachwezi are to a large extent of Hamito-Shemitic origin. They have fairly regular features and are good-looking. They are herdsmen, and live chiefly on milk.

Previous to the year 1740 the Zulu-Kaffirs proper occupied the region between the Lower Limpopo on

the north and the Gamtoos on the south, and between the Basuto and Bechwana on the west and the Indian Ocean on the east. The Bushmen and Hottentots were the original inhabitants of this region, but the Zulu-Kaffirs either killed them or compelled them to remove further west. It is evident, however, from the clicks in their language that a large number of them must have taken Bushmen and Hottentot wives. In 1780, the Dutch colonists compelled the Kaffirs to remove beyond the Great Fish River. Some time after 1800 the Kaffirs began to return and settle in the district from which the Dutch had expelled them. In 1811 the British colonists attacked them and drove them back to the country beyond the Great Fish River. In 1850 a sanguinary war broke out between the British colonists and their neighbors. The result was that the Kaffirs were completely subdued and reduced to the position of British subjects. In 1865 British Kaffraria was annexed to Cape Colony.

In 1780 the Zulus were only a small tribe. They lived in the valley of the White Umfolosi River, and were under a Chief named Senzangakona. About the year 1800 this chief was succeeded by his son, Tshaka. Tshaka was a man of great ability and great ambition. He was the Napoleon of South Africa. By the year 1820 he had made himself master of the whole country between the Limpopo

and Cape Colony. He was murdered by his brother, Mhlangana, on the 23rd of December, 1828, who was murdered by another brother, Dingane, a few days afterwards. Dingane was a blood-thirsty and cruel monster. He was dethroned by his brother Mpande, assisted by the Boers, in 1840. Mpande died in October, 1872, and was succeeded by his son, the famous Cetshwayo. Cetshwayo was captured and dethroned by the British in 1879. He was restored to power in 1882. He died in 1884.

IV. THE BATWA-HOTTENTOTS.

The Batwa-Hottentots consist of the Batwa and Wambutti, the Bushmen, and the Hottentots. These peoples may or may not be closely related. The main reason for grouping them together is the fact that they are all undersized Negroids.

1. THE BATWA AND WAMBUTTI.

The Batwa and Wambutti roam in scattered bands through the forest on the Ituri River west of Lake Albert. They vary in height from 3 feet to 4 feet 6 inches. They live by hunting. They use as weapons poisoned arrows and spears.

2. THE BUSHMEN.

The Bushmen, or Bosjesmans, are an inland people. They live in the barren desert between

Lake Ngami and Cape Colony, and lead a nomadic life. They are called Saan by the Hottentots. They are dolichocephalic, their kephalic index being 72. They are as a general rule of very small stature, their average height being only 4 feet 6 inches. Their skin is of a dirty yellowish color. They dwell in huts of reed mats or in holes in the ground. They live by hunting. They use bows and arrows. They keep no animals of any kind except dogs. They display a great deal of skill in making drawings. They are more energetic than the Hottentots. They occupied at one time quite a large area. They were treated with shameful cruelty by the Boers. They were probably the earliest inhabitants of eastern equatorial Africa, perhaps indeed the first discoverers of the source of the Nile.

3. THE HOTTENTOTS.

The Hottentots live in Cape Colony and along the western coast as far as Walfisch Bay. Previous to the year 1652 they occupied the whole of Cape Colony west of the Gamtoos River, except some barren inland districts held by the Bushmen. At an earlier date they extended northwards along the eastern coast to the Limpopo. This is evident from the fact that the geographical names in the Zulu-Kaffir country are largely of Hottentot origin. It is indeed almost certain that it was by the eastern

coast that they entered Cape Colony. They intermixed probably to a large extent with the Bushmen. They call themselves Koi-Koin or the Men.

The Hottentots are of a low stature with light limbs, and are of a leathery-brown color. They have long skulls, prominent cheek-bones, small black eyes, a broad flat nose with large nostrils, a large mouth with thick turned-up lips. Their hair is long and woolly. Their eyes are wide apart, and in some of them slightly oblique.

The Hottentots are naturally of a cheerful, mild, and placable disposition and are very hospitable. They are indolent and unwilling to exert themselves. They kept cattle, previous to the arrival of Europeans among them. They were also acquainted with the art of smelting iron. There are probably about 50,000 real Hottentots in Cape Colony. Many of those who are called Hottentots are only half-breeds. There are perhaps 20,000 Hottentots beyond the limits of Cape Colony. The principal Hottentot tribes are the Namaquas in Great Namaqualand and Damaraland, or Hereroland; the Korannas or Koraquas about the middle and upper part of the Orange, Vaal, and Middle Rivers; and the Gonas or Gonaquas on the borders of Kaffirland. The Griquas are half-breeds. They had Dutch fathers and Hottentot and Bushman mothers.

The element of gender-distinction exists in the Hottentot language. This fact goes far to show

that the Hottentots were originally Hamites, or else that they lived among a Hamitic people. If they were originally Hamites, the change in their physical type must be accounted for by intermixture with dwarfish Negroids like the Bakwa and Bushmen.

The Hottentot and Bushmen women are noted for steatopyga, or a fatty protuberance constituting a natural bustle. Possibly the Hottentot woman who was taken to Paris, and who was known as the Hottentot Venus, may have suggested the idea of the bustle to the women of Europe and America. A model of this African beauty is preserved in the Paris Museum.

The Dutch formed a settlement in Cape Colony in 1652. The first settlers, however, were not all Dutchmen. They consisted partly of Germans, Flemings, Poles, and Portuguese. About the year 1686 they were joined by a number of French Protestants, who left their own country owing to the revocation of the Edict of Nantes. The Dutch, or rather the Whites, deprived the Hottentots of their lands, killed a large number of them, and reduced those left alive to slavery. About 1740 they began to pass the Gamtoos River and molest the Kaffirs. In 1780 they extended their frontier to the Great Fish River. In 1806 the British took possession of Cape Colony. In 1834 they emancipated the Hottentots and other slaves, a measure which gave great

offence to the old white settlers, or Boers as they are commonly called.

In 1835 a large number of Boers, dissatisfied with the slave-emancipation act, left Cape Colony and settled beyond the Orange River. In 1854 the country in which they settled was constituted into the Orange River Free State. By the year 1836 hundreds of Boers had settled beyond the Vaal River, where they laid the foundation of the Transvaal, or South African Republic. In 1837 the Boers formed a settlement in Natal. On the 8th of August, 1843, Natal became a British Colony.

B. The Oceanic Blacks.

The Oceanic Blacks include the Negritos and the Papuans.

1. THE NEGRITOS.

The Negritos, or Little Blacks, consist of the Mincopies, Sakeis, and Aetas.

The Mincopies, or Andamaners, live on the Andaman Islands, in the Bay of Bengal. They have a black glossy skin, brachycephalic skulls, frizzly hair, a wide flat nose, and thick lips. They average about 4 feet 7 inches in height. Their kephalic index is 82. They are totally beardless. They are utter savages. They build no houses, and wear no clothing. They are good swimmers and are very

skilful in making and managing canoes. They use long bows of tough wood, and are excellent marksmen. They live on fish, the flesh of the wild hog, roots, berries, and honey. They number only about 5,000. It is a rare thing to see more than three children in a family. It is thus evident that they must soon perish as a distinct people. Their way of showing their joy when they meet an old friend is by spending some time in earnest crying. They take great pleasure in smoking tobacco.

The Sakeis dwell in the interior of Malacca. They are savages, and live by hunting. They have a good deal of Semang blood in them, and resemble the Semangs in their customs. They have a dark-brown skin and frizzly hair.

The Aetas live in the interior of the Philippine Islands. They average about 4 feet 8 inches in height. They have a dark-brown skin, thick frizzly hair, a flat nose, and thickish lips. They have but very little beard. They live on whatever animals they can kill and on berries and roots. Their weapons are the bow and arrow and the sumpitan.

II. THE PAPUANS.

The Papuans or Melanesians average about 5 feet 5 inches in height. They have slender limbs, and are a comparatively weak race. Their skin is of a sooty-brown color. They have frizzly hair, a

good deal of beard, and thick lips. They have generally an aquiline nose, which gives them a sort of Jewish cast of countenance. A large number of them, however, have a flat nose with wide nostrils. They have narrow skulls, the index of breadth being about 75. They are a boisterous, impulsive, and talkative people. Their dialects bear a close resemblance in their general structure to the Malay-Polynesian languages. It was at one time supposed that their hair grows in tufts, but this is not a fact either in their case or that of any other people.

The Papuans live in New Guinea, the Aru Islands, the Admiralty Islands, New Britain, New Ireland, the Solomon Islands, the Santa Cruz Islands, the New Hebrides, the Loyalty Islands, New Caledonia, and the Fiji Islands.

The Island of New Guinea, or Papua, is 1490 miles in length and 430 miles in breadth in some places. Its area is about 306,000 square miles. The Papuans occupy the western and central parts of it. The peninsula at the eastern end of it is occupied by Polynesians. The Malays and Bughis have settlements at various points along the western coast. The population of New Guinea may be about 400,000.

The Aru Islanders number about 60,000. The Admiralty Islands and the Santa Cruz Islands are only small groups. New Britain and New Ireland are both large islands. There is a Polynesian colony

on the southern coast of the latter. The Solomon Islands form a large group. They were discovered by the Spanish navigator Mendana in 1567. The inhabitants, like the Papuans in general, are addicted to cannibalism. They had pigs, dogs, and fowls when visited by Mendana. The principal islands of the New Hebrides group are Espiritu Santo, Malekula, Ambrim, Efate, Erromanga, Tana, and Aneiteum. A portion of the inhabitants of Efate are Polynesians. The Loyalty group consists of Uvea, Lifu, and other islands. The inhabitants of Uvea are partly of Polynesian origin. New Caledonia is a large island. The natives number about 25,000. They are to a large extent of Polynesian origin. The Fiji Islands constitute a very important group. They were annexed to Great Britain in 1874. The Fijians number about 110,000. They have a large proportion of Polynesian blood in them. They average about 5 feet 7 inches in height and are well-built. They were at one time naked savages and inveterate cannibals. Two Methodist missionaries settled among them in 1835. Thakombau, the most powerful of their chiefs, was baptized in 1857. In course of time the whole population came to embrace the Christian religion. The Fijians are now "clothed and in their right mind."

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PART II.

The Languages of the World.

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THE LANGUAGES OF THE WORLD.

THE ORIGIN AND STRUCTURE OF LANGUAGES.

MAN differs from the lower animals in having a body more beautifully shaped and more intricately constructed than they have, in having intellectual power of a vastly higher order than theirs, in having a moral nature, and in possessing the ability to express his thoughts and feelings by means of words.

THE ORIGIN OF LANGUAGE.

Various theories have been propounded to account for the origin of language. According to one the first sounds used were merely imitations of certain sounds in nature ; according to another they were involuntary interjections ; whilst according to a third they were the natural ringings of a mental

instinct. The first of these theories has been termed the bow-wow theory, the second the pooh-pooh theory, and the third the ding-dong theory. They are all utterly unsatisfactory.

The Bible represents Adam and Eve as conversing with one another from the moment in which they first met. It does not make known to us, however, how they came into possession of their language. God, having given them the power of speaking, may have guided them in forming their words in some such mysterious manner as that by which He afterwards guided the prophets and apostles to use the very words and expressions which He destined them to use; or, He may have created them with a language. That the language in which Adam and Eve conversed in the Garden of Eden was not made by them, but given them in some way or other by their Creator, may be regarded as a fact.

THE ORIGIN OF LANGUAGES.

The language of Paradise, developed by one generation after another, was the language of the ark, and thus became the language of the new world. What the outward form of this language was we have no means of determining. All that we really know about it is that it existed, and that it was sufficiently copious to express all the thoughts of those who used it.

Until men began to build the city and tower of Babel, the whole world was of one lip and the same words. This implied not only that men employed the very same words to express their thoughts ; but also that they pronounced these words in the same manner. Whilst however the work of building was going on the Lord came down and confounded the language of the whole earth.

That the act of confounding produced such dialectic differences that men could not readily understand one another is quite certain. But to what extent one dialect differed from another we have no means of knowing. Neither is it possible for us to determine how many dialects came into existence.

The confounding of language was simply a means employed for dispersing the human family over the face of the earth. Had men dispersed of their own accord, and gone like sensible persons to till the ground, instead of crowding together into a dusty city, the act of confounding would never have taken place. I do not say that dialects of various kinds would not have come into existence ; it is quite certain that they would ; all I say is that they would not have been brought into existence by the direct act of the Almighty.

Immediately after the confounding of language men came to their senses, and left off the foolish work of building a big city and a lofty tower. They

began at once to emigrate in distinct groups in all directions, each group taking with it its own dialect or language.

Each distinct group of settlers would introduce changes into its language. In the course of a few hundred years it would become so different from what it originally was that it would almost look like a different language. We know that the English of King Alfred is to the present generation of Englishmen almost an unknown tongue. It is only a few scholars, who study it as they do Latin and Greek, that are able to read it.

Not only would each group of settlers introduce changes into its language, but each group would change its language in a way peculiar to itself. One group would make changes of one kind; another group changes of another kind. No two groups would make the same changes. It thus follows that the languages of the several groups would be diverging farther and farther apart. There is a much greater difference between the English and the German of the present day than there was between the English and the German of the tenth century.

As the various tribes who wandered away from the Plain of Shinar increased in numbers, fresh migrations became necessary. The descendants of each band of colonists would develop a new dialect. Thus, as the number of distinct communities would increase so would the number of distinct dialects.

We must distinctly remember that the early settlers of the world had no dictionaries, no grammars, no books of any kind, not even newspapers. The checks upon the growth of dialects were thus much more limited than they are with us.

When, owing to conquest or migration, two peoples speaking different languages would come to live in the same district, the one would inevitably borrow words from the other, and in some cases even grammatical forms. The Turkish spoken by the educated classes in Constantinople is so full of Persian and Arabic words and suffixes that an uneducated Turk from the country can scarcely understand it.

*THE ELEMENTS OF WHICH LANGUAGES
ARE MADE.*

We talk, or express our thoughts, in sentences, or such combinations of significant sounds as contain a full and definite idea. The sentence is thus the real unit of significant speech. It is consequently the starting point in language. We can never learn a language merely by committing to memory the words that are found in the dictionary. Of course we have to learn the words of a language; but the principal thing we have to learn is the mode of putting these words together so as to convey our ideas. When we once know how to speak in a language, we can easily learn its words.

There are two kinds of words, conceptual and symbolic. A conceptual or presentive word brings before the mind a distinct idea or conception of some thing or action, or of the quality of a thing or the mode of performing an action, as horse, runs, brown, quickly. To the conceptual class belong nouns, verbs, qualitative or descriptive adjectives, and some adverbs. A symbolic or relational word taken by itself does not present any clear conception to the mind ; it merely points out the relationship or connection between conceptual words. In the sentence, John is in the house, the preposition in simply indicates the connection between John and the house ; he is not under, at, or on the house, but in it. To the symbolic class of words belong the substantive pronouns, the quantitative and pronominal adjectives, the prepositions, the conjunctions, and some adverbs.

Prefixes, infixes, suffixes, and internal vowel-changes serve to modify the meaning of words or to indicate the relationship in which they stand with regard to other words. They are thus signs like the plus and minus of the mathematician. In the expression, John's hats, the apostrophe and s are a sign of possession, whilst the s affixed to hat is a sign of plurality.

A language might consist of conceptual words only. Symbolic words, whilst exceedingly convenient, are not absolutely necessary. The Chinese,

who term them empty words, have only very few of them.

That part of a word which contains the fundamental idea is called the root. Thus the root of sitting is sit, and of unloveliness love. The suffixes used in forming the cases and numbers of nouns, adjectives and pronouns, the comparatives and superlatives of adjectives, and the voices, moods, tenses, and persons of verbs, are termed inflexional suffixes. The part of a word to which the case suffixes or personal suffixes are added, is termed the stem, theme, or base. In English, owing to the loss of most of its inflexions, a stem and a word mean practically the same. Such, however, is not the case in Latin, Sanskrit, and other highly inflexional languages. Thus in Latin the stem of fructus, fruit, is fructu, the s being the sign of the nominative case. In the Sanskrit word bhavati, he is, the root is bhu, the stem or base, bhava, and the personal suffix ti. The root may be the stem even in Sanskrit, as in ad-mi, I eat.

*CLASSIFICATION AND DESCRIPTION
OF LANGUAGES.*

Languages may be reduced to divisions, classes, or families. By a division is meant a number of languages that have some distinctive peculiarity in common. By a class is meant a number of languages that construct the sentence according to the same general plan. By a family is meant a number of languages which give clear indications of having sprung from the same parent-speech. A class may consist of two or more families. All the members of a family belong to the same class; they can not belong to different classes.

The most useful classification of languages is that which divides them into families. But the work of reducing languages to families is only going on; it is very far from being finished. We are thus under the necessity of dividing languages into families and groups of languages which may or may not be related. Then, there are a few languages which cannot be placed either in a family or group.

I. THE INDO-KELTIC LANGUAGES.

The Indo-Keltic family of languages includes the following branches: the Keltic, the Teutonic, the Italic, the Albanic, the Hellenic, the Slavo-Lithuanic,

the Armenian, the Iranic, and the Indic. The Iranic and Indic, or the Zend and Sanskrit, are so closely related that they may be classed as one language, the Aryan.

The Indo-Keltic languages divided their nouns, adjectives, and pronouns into three genders, the masculine, feminine, and neuter. The nouns had three numbers, the singular, dual, and plural. They had several cases. There were eight in Sanskrit, the nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. The adjectives and pronouns had case-endings like the nouns. The adjective agreed with its noun in gender, number, and case. The tenses of the verb were formed chiefly by suffixes, whilst the persons were formed wholly by suffixes.

In Sanskrit the word *nauh*, a ship, is declined as follows :

	SINGULAR	DUAL	PLURAL
NOM.	Nau-h, a ship	Nav-au	Nav-ah
ACC.	Nav-am, a ship	Nav-au	Nav-ah
INST.	Nav-a, by a ship	Nau-bhyam	Nau-bhih
DAT.	Nav-e, to a ship	Nau-bhyam	Nau-bhyah
ABL.	Nav-ah, from a ship	Nau-bhyam	Nau-bhyah
GEN.	Nav-ah, of a ship	Nav-oh	Nav-am
LOC.	Nav-i, in a ship	Nav-oh	Nau-shu
VOC.	Nau-h, O ship	Nav-au	Nav-ah

The base is nau, but au followed by a vowel is changed to av. The terminations ending in h originally ended in s. Thus nauh stands for naus and navah for navas. Of course the nominative dual navau means two ships, and the nominative plural navah ships.

The following are the personal pronouns in Sanskrit :

Aham, I	Avam, we two	Vayam, we
Tvam, thou	Yuvam, you two	Yuyam, you
Sah, he	Tau, they two	Te, they
Sa, she	Te, they two	Tah, they
Tat, it	Te, they two	Tani, they

The present indicative of the Sanskrit verb bhu, to become, is inflected as follows :

SINGULAR	DUAL	PLURAL
Bhava-mi	Bhava-vah	Bhav-āmah
Bhava-si	Bhava-vathah	Bhava-tha
Bhava-ti	Bhava-tah	Bhava-nti

Bhavami means I become; bhavavah, we two become, and Bhavāmah, we become. The root is bhu, and the stem or base bhava. The suffixes ending in h originally ended in s. Thus bhavamah stands for bhavamas. Here we meet our old friend the Latin termination, mus.

The imperfect tense is formed by the prefix a, as in a-bhava-m, I became, which is inflected as follows:

SINGULAR	DUAL	PLURAL
Abhava-m	Abhav-ava	Abhav-ania
Abhava-h	Abhava-tam	Abhava-ta
Abhava-t	Abhava-tām	Abhava-n

The future tense is formed by the suffix sya or ishya, as in bhav-ishya-mi, I will become.

2. THE SHEMITIC LANGUAGES.

The Shemitic family of languages includes the Hebrew and Phœnikian ; the Assyrian ; the Arabic ; the Sabæan, Gees, Tigre, and Tigrina ; and the Amharic.

There are two peculiarities about the Shemitic languages which separate them from all the other languages on the face of the earth and form them into a distinct class. In the first place, their root-words contain as a general rule three consonants and only three. In the second place, they inflect the verb to a very large extent by means of internal vowel-changes.

The nature of the Shemitic languages in general may be learned from the following brief account of the Hebrew language :

There are two genders in the Hebrew, the masculine and the feminine. The masculine has no

sign to indicate it. The feminine is denoted by the suffix *ah* or *th*, originally *ta*. There are three numbers, the singular, dual, and plural. The dual is formed by adding *ayim* to the singular, the masculine plural by adding *im* and the feminine plural by adding *oth*. There were three case-endings originally, *u* for the nominative, *i* for the genitive, and *a* for the accusative, but these endings disappeared at a comparatively early date. The personal pronouns are as follows:

Anōchi or ani, I	Anakhnu, we
Attāh, thou masculine	Attem, you masculine
Att, thou feminine	Atten, you feminine
Hū, he	Hēm, they masculine
Hī, she	Hēn, they feminine

The pronouns are suffixed in a fragmentary form to nouns and verbs. In *susi*, my horse, or horse of me, the *i* at the end stands for *anochi*. In *kātalnū*, we killed, the termination *nu* stands for *anakhnu*, we.

The relationship between a noun and a noun or a noun and a pronoun is denoted by putting the defining word in the construct state. The defining word invariably comes first. The construct state is simply a shortened form of the word which is in that state. *Davar*, word, becomes in the construct state *d'var*, as in *d'var Elohim*, the word of God. There are seven verb-stems or distinct forms of the verb.

Thus, katal means he killed; niktal, he was killed; kittēl, he killed diligently; kuttal, he was killed diligently; hiktīl, he caused to kill; hoktal, he was caused to kill; and hithkattēl, he killed himself. The past tense of the first form is inflected as follows :

Kātal, he killed
Kāt' lāh, she killed
Kātaltā, thou killest, masculine
Kātalt, thou killest, feminine
Kātaltī, I killed
Kātlū, they killed
K'taltem, ye killed, masculine
K'talten, ye killed, feminine
Kātalnū, we killed

Katal is the simple verb-stem. The ū in kātlū is the sign of the plural. The other terminations are fragments of the pronouns.

K'tōl means kill thou; Kōtēl, killing, and kātūl, killed.

It will be seen from the way in which the verb is inflected that the sentence in Hebrew is formed to a pretty large extent by vowel changes within the root. The Hebrew is thus really an introflexional language.

3. THE HAMITIC LANGUAGES.

The Hamitic languages include the Egyptian and Coptic; the Beja, Denkali, Somali, Galla, Agow, and

Saho ; and the Numidian, Berber, Kabyle, and Tamashek. Of all these languages the Egyptian—by which is meant the language of ancient Egypt—is by far the most interesting to us.

There are two genders in Egyptian, the masculine and the feminine. Masculine nouns have no sign. Feminine nouns generally end in t, as set a woman, sent a sister, charet a widow. There are three numbers, the singular, dual, and plural. The dual masculine is formed by adding ui to the singular and the dual feminine by adding ti, as in netarui, two gods, nehuti two sycamores. The plural is formed by adding u or ui to the singular, as in netaru gods, suteniu kings.

The definite masculine article is in the singular number pa or pai, and the definite feminine article ta or tai. The definite plural article is na or nai. The article precedes the noun as in pa netar, the god.

The following are the personal pronouns :

Nuk or anuk, I	—— —, we
Entuk, masc. thou	Entuten, you
Entut, fem. thou	“ “
Entuf, he	Entusen or entu, they
Entus or entuset, she	“ “ “

The following pronominal suffixes are used :

A, I	N, we
K, thou masculine	Ten, you
T, thou feminine	"
F, he	Sen, they masc.
S or set, she	Set, u, or un, they fem.

When the suffixes are joined to verbs they are to be regarded as personal pronouns ; when joined to nouns as possessive pronouns. Mer-a means I love ; mer-k, thou lovest, when a man is addressed ; mer-t, thou lovest, when a woman is addressed ; mer-f, he loves ; and mer-s, she loves. Ba-a means my soul or soul of me ; chat-a, my body ; ba-f, his soul ; chat-ef, his body. Maa signifies see and tfe or atfe, father. Maa-f tfe-f means he sees his father. The suffixes may be joined to prepositions, as in au-k am-a, thou art in me ; au-a am-ek, I am in thee. The word that means in is am. The suffixed pronouns do not form a part of the verb. When the subject is expressed they are omitted. Anch used as a verb signifies live. Anch-sen means they live. But the gods live is not anch-sen netaru ; it is simply anch netaru.

The verb expresses being or action. It undergoes no change of any kind. The tenses are formed by such auxiliary words as the following :—au, be ; un, be ; ari, do ; āhā, stand ; ta, give or make ; erta, give or make ; pu, the same ; her, upon or at ; and er, to. Au-a her tem setem-nef, literally I was at

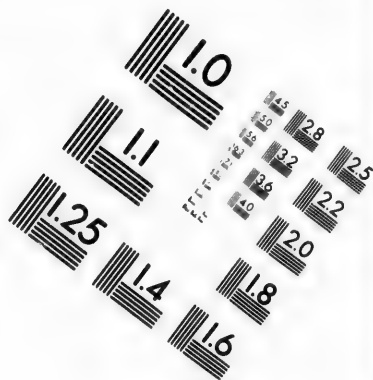
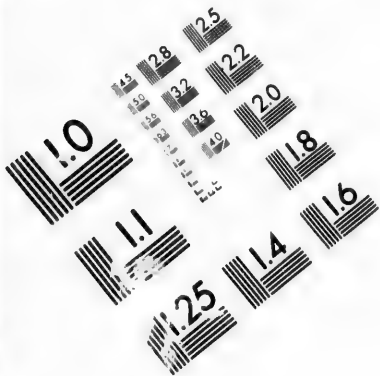
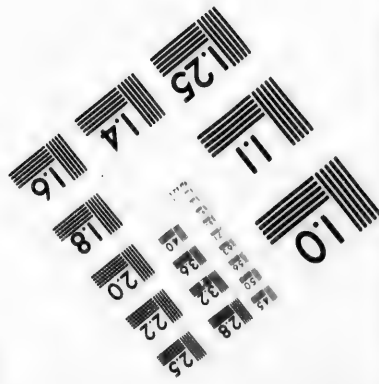
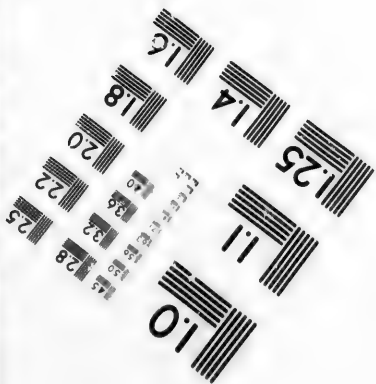
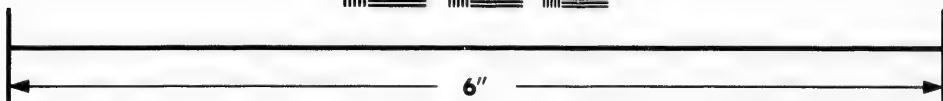
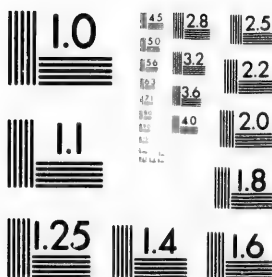
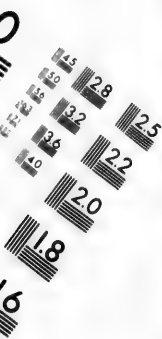


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not listening to him, means I did not listen to him. The word for not is tem and for listening setem. Entuf pu nuk, literally he the same I, means I am he. The verb to be is generally omitted, as in nuk ua am-ten, I am one of you, literally I one of you. The word for one is ua and for of am. The persons of the verb are formed by pronominal suffixes. The verb au, to be, is inflected as follows :

Aua, I am	Au nu, we are
Auk, thou art, masculine	Au ten, ye are
Aut, thou art, feminine	“ “
Auf, he is	Au sen, they are
Aus, she is	“ “

The present tense of the verb mer, to love, is as follows :

Mera, I love	Mernen, we love
Merk, thou lovest, masc.	Merten, ye love
Mert, thou lovest, fem.	“ “
Merf, he loves	Mersen or mersu, they love
Mers, she loves	“ “

There are no case-signs. When two nouns which differ in signification come together the second is in the genitive case, as in su ra, son of the son. The adjective is always placed after the noun, as in neter nefer, a good god, neteru aau, great gods.

The Egyptians made no distinction between l and r ; it treated them as if they were one and the same

letter. The Coptic is simply old Egyptian in its latest stage. It differs from Egyptian in forming the persons of the verb chiefly by pronominal prefixes.

The present indicative of the Coptic verb *tako*, to destroy, is as follows :

Ti-tako, I am destroying
K-tako, thou art destroying, masculine
Te-tako, “ “ feminine
F-tako, he is destroying
Ten-tako, we are destroying
Teten-tako, ye are destroying
Se-tako, they are destroying

The Egyptian agrees with the Shemitic languages in dividing nouns into two genders. It also agrees with them in some of its pronouns, but these pronouns may have been borrowed. So far as its general structure is concerned, it indicates no connection whatever with these languages. It is therefore utterly misleading to call it, as is sometimes done, a sub-Shemitic tongue.

4. THE BASQUE.

In joining words and suffixes the suffix *may*, for the sake of forming a euphonic connection, take a, e, i, or o, as in *ginon-ez* for *gizon-z*, by man. Final *k* of the root is changed into *t* or omitted, as in

echeet-ara for echeak-ara, towards the houses ; gizon-en for gizonak-en, of the men. Final t of the root is dropped before k. Final n of the root is changed to m before b or p, and omitted before k, l, r, t. Final z of the root is changed to t. The gap caused by an omitted letter is frequently filled up by inserting y, as in ayen for aeken, of them. The word for they is aek and for of n. In joining aek and n the letter e must be inserted before n. This gives aek-en. But k when not changed into t is omitted. We have now ae-en. To make ae-en sound well the letter y is inserted in place of k. This gives us aeyen or ayen.

The transposition of letters is a very common thing in Basque. Thus bage, without, becomes gabe ; iduri, to appear, irudi ; and irago, to ascend, igaro. In forming compound words parts of the elements used are frequently dropped. Illabete, month, is from illargi-bete, full-moon, literally moon-full. Organz, thunder, is from orz, cloud, and ananz, noise. The word thus literally means cloud-noise, than which there could be no more appropriate name.

The definite article is a or ar, which is really the demonstrative pronoun that. It is suffixed to the noun ; as in gizon, man, gizona, the man ; eche, house, echea, the house. The plural is formed by the suffix k, as in gizonak, the men ; echeak, the houses. The postpositions are suffixed to the nouns

and pronouns; as in echeko, of house; echera, toward house; echean, in the house; echetik, out of house; echeetako for echeak-ko, of the houses; and echeetan for eche-k-n, in the houses. Ko means of, ra towards, n in, and tik out of. There are no case-signs.

The personal pronouns are as follows:

Neu or ni, I	Geu or gu, we
Eu, i, or hi, thou	Zeu or zu, you

The third person is expressed by the demonstrative pronoun.

The following pronouns or parts of pronouns are used in forming the persons of the verb:

AS THE SUBJECT OF THE VERB	AS THE OBJECT
T, I	N, from ni, one
H, thou	H, from hi, thee
—, he, she, or it	D, ———, him, her, it
Gu, we	G, from gu, us
Zu, you	Z, from zu, you
—, they	D, ———, them

There are two ways of conjugating the verb, the regular and the periphrastic. There are two kinds of verbs, transitive and intransitive. The moods and tenses are formed by suffixes and auxiliary words. It forms the persons by pronominal suffixes. In the present tense the objective pronoun is prefixed to the verb.

The verb *ekar* means bearing. The present and imperfect tenses of the indicative mood are inflected as follows :

PRESENT INDICATIVE.

Dakart, from *d-ekar-t*, I bear it
 Dakark, from *d-ekar-hi*, thou bearest it
 Dakar, from *d-ekar*, he bears it.
 Dakargu, from *d-ekar-gu*, we bear it
 Dakarzu, from *d-ekar-zu*, you bear it
 Dakarte, from *d-ekar-te*, they bear it

The prefixed *d* means it, him, or her. The third person has no pronominal suffix. The suffixed *te* is the verb sign of plurality.

THE IMPERFECT.

Nekarren, I bore	Gekarren, we bore
Hekarren, thou borest	Zekarren, you bore
Ekarren, he bore	Ekaren, they bore.

Nekarren is from *ni-ikar-n*. The prefixed *n* stands for the pronoun *ni*, I. The suffixed *n* is the sign of the imperfect tense. Thus whilst *dakart* is literally *it-bear-I*, *nekarren* is literally *I bore*.

The verb *ikus* means seeing. The principal parts of it, according to the periphrastic plan, are as follows :

Ikusten dut, I see it
Ikusten nuen, I saw
Ikusiren dut, I shall see it
Ikusiren nuen, I should see
Ikusi dezaket, I can see
Ikusi nezake, I could see

Ikusten is a verbal substantive and means in seeing or in sight. The verb eduk means having or holding. Dadukat, from d-eduk-t, means I have it. It was shortened first to daukat, then to daut, and finally to dut.

The subject of a transitive verb is indicated by the suffix k, as in gizonak ekusten du, the man sees it. The object has no sign attached to it. I see the man is ikusten dut gizona.

5. THE CAUCASIAN LANGUAGES.

The Caucasian group of languages includes the Georgian, the Circassian and Abkhasian, the Tchetchenz and Lesgian, and the Ude.

In Abkhasian the plural is formed by adding kwa to the singular, as in atsla, a tree, atsla-kwa; trees.

The following are the personal pronouns :

Sara, I
Wara, thou
Ui, he

Hara, we,
S'ara, ye
Ubart, they

The signs of the possessive pronouns are s, w, t, h, s', r, as in s-ab, my father ; w-ab, thy father ; t-ab, his or her father ; h-ab, our father ; s'-ab, your father ; and r-ab, their father. These signs are always prefixed to the noun.

The root cwisl means to ride. The present tense is formed by adding oit to the root, the imperfect by adding an, the perfect by adding it, and the future by adding ast. The present indicative is as follows :

Sara s-cwisl-oit, I am riding
Waru u-cwisl-oit, thou art riding
Ui i-cwisl-oit, he is riding
Hara ha-cwisl-oit, we are riding
S'ava s'-cwisl-oit, ye are riding
Ubart r-cwisl-oit, they are riding

It will be noticed that the pronoun is represented in two ways, first in full, and secondly by a sign. Sara s-cwisloit, then, really means I I-am-riding.

In Georgian the noun has case-suffixes. The plural is formed by adding bi or ni to the singular. Thavi means head, thavi-sa of a head, thave-bi heads, and thave-bi-sa of heads. The verb has personal suffixes. It incorporates the pronominal object.

6. THE FINNO-SIBERIAN LANGUAGES.

The Finno-Siberian group of languages includes the Finno-Manchu family, the Korean and Japanese, the Yeniseian or Yenisei Kotte, the Yukaghir, the

Koriak, the Tchuktchi, the Kamtchatkan, and the Ainu.

The Finno-Manchu or Ural-altaic family includes the following branches : the Finno-Hungarian, the Samoyed, the Turkish, the Mongol, and the Tunguso-Manchu. The Lappic belongs to the Finno-Hungarian branch.

Of the Finno-Siberian languages the most important—at least from a political point of view—are the Turkish and Japanese.

The Turkish divides its vowels into two kinds, heavy and light. A, o, u, and y are heavy vowels ; e and i are light vowels. In adding suffixes it is the invariable rule that the vowel of the suffix must be of the same class with the vowel of the root, or with that of the last syllable of the root-word if it contain more than one syllable. This rule is known as the law of vocalic harmony. The plural of *baba*, father, is *babalar*, whilst the plural of *ev*, a house, is *evler*.

There are two numbers in Turkish, the singular and plural. There are six cases, the nominative, genitive, dative, accusative, locative, and ablative. *Bash*, head, is declined as follows :

	SINGULAR	PLURAL
NOM.	<i>Bash</i> , head	<i>Bashlar</i> , heads
GEN.	<i>Bashyn</i> , of the head	<i>Bashlaryn</i> , of heads
DAT.	<i>Basha</i> , to the head	<i>Bashlara</i> , to heads
ACC.	<i>Bashy</i> , the head	<i>Bashlary</i> , the heads
LOC.	<i>Bashda</i> , on the head	<i>Bashlarda</i> , on heads
ABL.	<i>Bashdan</i> , from the head	<i>Bashlardan</i> , from heads

Derivations are formed by suffixes. Thus, quon-dura means boot, quondurâ-dshy boot-maker ; yemek means to eat, yemek-lik food ; jaghmur means rain, jaghmur-lu rainy ; jemish means fruit, jemish-li fruit-bearing.

The genitive stands before the noun governing it, as in the following expression, babanyn baghtchesi, the father's garden. Baba is the word for father and baghtche the word for garden. Nyn is the sign of the genitive case for nouns ending in vowels, and si the sign of the pronoun his. Baba-nyn baghtche-si, then, literally means of the father his garden.

The adjective stands before the noun. It undergoes no change. Guzel el means pretty hand, and guzel eller, pretty hands.

The following are the personal pronouns :

Ben, I	Biz, we
Sen, thou	Siz, ye
O, he, she, or it	Onlar, they

Ben and biz are inflected as follows :

NOM. Ben, I	Biz, we
GEN. Benim, of me, my	Bizim, of us
DAT. Bana, to me	Bizeh, to us
ACC. Beni, me	Bizi, us
ABL. Benden, from me	Bizden, from us

The possessive pronouns are the genitives of the personal pronouns. They are represented by the following suffixes :

MY ; after vowels m ; after consonants im, ym, or um.

THY ; after vowels n ; after consonants in, yn, or un.

HIS ; after vowels si, sy, or su ; after consonants i, y, or u.

OUR ; after vowels miz or myz ; after consonants imiz or ymyz.

YOUR ; after vowels niz or nyz ; after consonants iniz or ynyz.

THEIR ; si, sy, or su ; after consonants i, y, or u.

Tchorba means soup, tchorba-m my soup. Kalam means a pen, kalam-imiz our pen.

The stems, moods, tenses, and persons of the verb are formed by suffixes. The verb sev means love thou. Mek is the sign of the infinitive. Sevmek means to love ; sevilmek to be loved ; sevmemek, not to love ; sevememek, not to be able to love ; sevdirmek, to cause to love ; and sevishmek, to love one another. Severim means, I love ; severdim, I did love ; sevdim, I have loved ; sevmishdim, I had loved ; and sevejeim, I shall love.

The present tense of the indicative mood is as follows :

Severim, I love	Severiz, we love
Seversen, thou lovest	Seversiz, you love
Sever, he loves	Severler, they love

The preposition is invariably a post-position in Turkish. Dost means friend and siz without. Dost-siz means without a friend, literally friend-without.

It is evident that the Turk does all his talking by means of roots and suffixes.

There are two numbers in Japanese, the singular and plural. The plural is generally like the singular. It is formed when necessary by the suffixes *ra*, *domo*, *gata*; as in *shoshei*, a student, *shoshei-ra*, students; *ko*, a child, *ko-domo*, children; *anata*, thou, *anata-gata*, you. The nominative case is indicated by the particle *wa*, *ga*, or *ma* placed after the noun or pronoun; the genitive by *no*; and the accusative by *wo*, *ni*, or *ga*. A man has beaten a woman is *otoko ga onna wo utimasita*. The dress of a man is *otoko no kimono*. *Otoko* means man, *onna* woman, *utimasita* has beaten, and *kimono* dress.

The following are the personal pronouns :

Watakusi, I	Watakusi <i>domo</i> , we
Anata, thou	Anatagata, you
Are or <i>kare</i> , he, she, it	Arera or <i>karera</i> , they

Ik-imasu means goes; *ik-imasita*, went; *ik-imasho*, will go; *ik-emasu*, can go; *ik-emasita*, could go; *ik-emasho*, will be able to go; *ike*, go thou; and *iku koto*, to go.

The present indicative is as follows :

Watakusi <i>wa ik-imasu</i> , I go
Anata <i>wa ik-imasu</i> , thou goest
Are <i>wa ik-imasu</i> , he, she, or it goes
Watakusi <i>domo wa ikimasu</i> , we go

Anataga wa ikimasu, you go
Arera wa ikimasu, they go

Post-positions are used, but they are not joined to the noun. Kara means from and ni to. Watakusi wa London kara France ni ikimasu means I go from London to France, literally I London from France to go.

7. THE DRAVIDO-AUSTRALIAN LANGUAGES.

The Dravido-Australian group includes the Dravidian family, the Kolarian family, and the dialects of the aborigines of Australia.

The Dravidian family includes the following branches; the Tamil, Malayālim or Malabar, Telugu, Kanarese, Tulu, Kudugu, Toda or Tuda, Kota, Gond, Khond, Uraon, and Rājmahāli. Of these the most important are the Tamil, Telugu, Kanarese, and Rajmahli. The Tamil may be taken as a type of the whole.

The Tamil language divides its nouns into two classes, personal or high-caste and impersonal or low-caste. Personal nouns include the names of all rational beings, and impersonal nouns the names of all irrational creatures and inanimate objects. Personal nouns have two genders in the singular, masculine and feminine, but in the plural this distinction is not observed. The gender of a noun is frequently indicated by the suffix on for the mascu-

line and the suffix *al* for the feminine, as in *mag-an*, a son, *mag-al*, a daughter.

The plural of personal nouns and pronouns is formed by changing the gender termination *an* or *al* into *ar*. Thus the plural of *av-an* he and *av-al* she is *av-ar*, they. The plural of impersonal nouns is formed by means of the suffix *gal* or *kal*, as in *kei*, hand, *kei-gal*, hands and *kar*, stone, *kar-kal*, stones. In modern Tamil *gal* or *kal* is frequently used to form the plural of personal nouns. Even double plurals are common, as in *av-ar-gal*, they.

The noun is fitted into the sentence by means of suffixed particles and post-positions. The nominative has no case-sign. The nominative, accusative, instrumental, and genitive of the word *manei*, a house, are as follows :

SINGULAR	PLURAL
NOM. <i>Manei</i> , a house	<i>Manei-gal</i> , houses
ACC. <i>Manei-yei</i> , a house	<i>Manei-gal-ei</i> , houses
INST. <i>Manei-yāl</i> , by a house	<i>Manei-gal-āl</i> , by houses
GEN. <i>Manei-yin</i> , of a house	<i>Manei-gal-in</i> , of houses

The *y* in *yei*, *yāl*, and in *yin* is merely a euphonic letter, its object being to prevent a hiatus. *Gal* is the plural suffix.

Nān or *yān* means I, *nām* or *yān* we ; *nāngal* we, *nī* thou, and *nīr* you. *Avan* means he or that man, *aval* she or that woman, and *adu* it or that

thing. The plural of avan and aval is avar, and of adu avei. Nām is the plural inclusive and nāngal the plural exclusive. The first includes the person speaking and those spoken to ; the second includes only the speaker and his party.

The principal parts of the verb are formed by suffixes and auxiliary verbs. The persons are always suffixed. The root vār means to flourish, var-gir-ēn means I flourish, vār-nd-ēn I did flourish, vār-v-en I will flourish, vār-ēn I flourish not, and vār-a to flourish. Kolla means to kill and patt-ān he suffered. Kolla-ppatt-ān means he was killed, literally he suffered a killing or a to kill. The present tense of the verb iru, to be, is as follows :

Yān iru-kkir-ēn, I am
Nī iru-kkir-ai, thou art
Avan iru-kkir-ān, he is
Yām iru-kkir-ōm, we are
Nīr iru-kkir-ir, ye are
Avar iru-kkir-ar, they are

Kkir is a hardened form of gir, the sign of the present tense. En, ai, ān, ōm, ir, are the signs of the persons.

Nouns and adjectives may be used as verbs by adding the personal suffixes to them. Kōn means king and kōn-en, I am a king. Periya means great and periy-ōm we are great.

The following are the principal languages of the Kolarian family ; the Santali, the Mundari, Ho, and Bhumij, the Korwa, the Kharria, the Juang, the Kur and Kurku, the Savara, and the Mehto. They divide their nouns into two classes, animate and inanimate. They use suffixes and post-positions.

The Australian dialects use suffixes and post-positions. Mute means an opossum, mute-ngu of an opossum, and mute-go to an opossum. Bun means to strike, bunkil to strike one's self, bunkilit to strike often, bunnanbi to permit to strike, and bunngalli to cause to strike. The first personal pronoun has, as in Tamil, an inclusive and exclusive form in the plural.

8. THE AMERICAN LANGUAGES.

The American group contains the Eskimo, Athabaskan, Algonkin, Dakota, Iroquois, Uto-Aztecan, Maya-Quiche, Peruvian, Carib, Tupi-Guarani, and other families, together with a large number of unclassified languages. The Algonkin family includes the Cree, Chippeway, Blackfoot, Shawnee, Micmic, and other languages.

The Cree divides its nouns into two classes, animate and inanimate. The first class includes persons, living creatures of all kinds, living trees, and a few objects that possess some real or supposed excellence. The second class includes all inanimate objects except those indicated.

The distinction of sex is indicated in three different ways ; first, by different words, as napão, a man, iskwão, a woman ; secondly, by adding iskwão to the masculine in the case of persons, as okimow, as chief, okimaskwão, a female chief ; and, thirdly, in the case of animals, by placing napā or noshā before the noun, as napā mistos, a bull, noshā mistos, a cow.

There are two numbers, the singular and the plural. The plural of animate nouns is formed by adding k, uk, or wuk to the singular, and the plural of inanimate nouns by adding a or wa ; as in utim, a dog, utimwuk, dogs ; muskisin, a shoe, muskisina shoes. There are four cases, the nominative, accusative, vocative, and locative. The nominative has no sign. The sign of the accusative when used is either a or lew. The vocative plural is formed by adding tok or etok. The locative is formed by adding ik or k to the nominative. Owashish means a child ; nipe, water, and mekewam, a tent. He loves a child is sakehāo owashish-a ; he poured out water is ke sekinum nipe-lew ; O children, is owashishetok ; and in the tent, is mekewamik. Prepositions are used. They govern their nouns in the locative or accusative case. Tātawich means in the middle of and neki my house. In the middle of my house is tātawich neki-k.

Adjectives are generally used in a verbalized form. Nuppuck-issu means he is flat ; nuppuck-ow,

it is flat; milotwow, he is good; and mālotwat ililew, the good man, literally he-who-is-good the-man. Independent adjectives, such as milo good, mache bad, and kiche great, are very rare.

The personal pronouns are as follows:

Nela, I	Nela-nan or kela-now, we
Kela, thou	Kela-wow, you
Wela, he she, or it	Wela-wow, they

The personal pronouns are connected with the verb in the following abbreviated forms; N, ne, or net for nela; k, he, or ket for kela; and o or ot for wela. The possessive pronouns are the same as the personal pronouns. They are joined to the noun as follows: N'otawe, my father; K'otawe, thy father; o'tawe, his father; k'otawe-wow, your father; n'otawe-uk, my fathers; k'otawe-owow-uk, your fathers.

There are three kinds of verbs, impersonal, intransitive, and transitive. Impersonal verbs are used only in the third person singular. Intransitive and transitive verbs have two forms in the third person singular. The first form is used in connection with animate nouns, and the second in connection with inanimate nouns.

The impersonal verb pipoon means it is winter. Pipoon-opun means it was winter; ke pipoon, it has been winter; ke pipoon-opun, it had been

winter ; kutta pipoon, it will be winter ; and kutta ke pipoon-opun, it will have been winter.

The intransitive verb nipow means he sleeps. The root is nip. Ne nipan means I sleep ; ne nipatī, I slept ; ne nipan-apun, I was sleeping ; ne ke nipan, I have slept ; ne ke nipatī, I had slept ; ne ke nipan-apun, I had been sleeping ; ne ka nipan, I shall sleep ; ne we nipan, I wish to sleep ; ne ge nipan, I can sleep ; ne ka ge nipan, I shall be able to sleep ; and nipa, sleep thou.

The transitive verb incorporates the objective pronoun and sometimes nouns and particles.

The present indicative of the animate form of the verb sakeh-āo, he loves him, is as follows :

Ne sakeh-ow, I love him
Ke sakeh-ow, thou lovest him
Sakeh-āo, he loves him
Ne sakeh-anan, we love him
Ke sakeh-ananow, we love him
Ke sakeh-owow, you love him
Sakeh-āwuk, they love him

Sakeh-iko means he is loved by him ; ne sakeh-ittison, I love myself ; and sakeh-ittowuk, they love each other.

In the inanimate form sakeh is changed to saket. I love it, is ne saket-an ; and he loves it, ne saket-ow.

When the first or second personal pronoun and the third are connected with a verb the first or second is placed before the verb and the third after it, as in *Ne nippah-ow*, I kill-him ; *ne nippah-ik*, he kills me, literally *me killeth-he*. When the first and second personal pronouns are connected with a verb the second is placed before the verb and the first after it, as in *ke nippah-in*, thou killest me ; *ke nippah-ittin*, I kill thee, literally *thee kill-I*.

The Cree has a tendency to form the sentence into one long word. *Ke-ka-we-mече-tushekā-mik-owan-owow* means may it remain with you. *Ke* stands for *kela*, thou ; and *owow* for *wow* the pluralizing suffix. Thus, the particles *ke* and *owow*, the one at the beginning and the other at the end, stand for *kelawow*, you. *Tushekā* is the root of the verb that means to remain.

In Micmac the pronouns are *Neen*, I ; *keel*, thou ; *negum*, he, she, or it ; *nenen* or *keenoo*, we ; *kelow*, you ; and *negunow*, they. The numerals are *nāooktāachk*, one ; *taboo*, two ; *seest*, three ; *nāoo*, four ; *nan*, five ; *šsookum*, six ; *šlooigunuk*, seven ; *oogūmoolchin*, eight ; *peskoonāduk*, nine ; and *mtūln*, ten.

9. THE TIBETO-SINICAN LANGUAGES.

The Tibeto-Sinican group contains the following languages :—first, the Tibeto-Burman family, the

Kareng, and the Chinese ; secondly, the Gyarung, Miautze dialects, and Tounghthu ; the Shan, Khamti, Ahom, Lao, and Siamese ; the Mon, Talaing, or Peguan, the Paloung, the Cambojan or Khmer, and the Cochín-Chinese. The general plan of structure followed by the languages of this group may be learned from examining the structure of the Tibetan, Chinese, and Mōn.

In Tibetan the letters g, d, b, m, and 'h frequently occur at the beginning of words, but are scarcely ever pronounced at the present day.

The suffixes pa and nia indicate that the word to which they are added is to be regarded as a noun. They are also employed to distinguish one homophonous word from another. The suffixes po and mo serve to indicate sex, as in gyal-po, king, gyal-mo, queen.

The plural is denoted by adding nam or dag to the singular, or some noun which contains the idea of plurality. When the context clearly shows that the plural number is meant there is no sign of plurality used. The Tibetan would look upon it as labor in vain to say ten oxen ; he would simply say ten ox.

There are seven cases in Tibetan ; the nominative, genitive, instrumental, dative, locative, ablative, and terminative. The accusative and vocative are like the nominative. The word lus, body, is declined as follows :

	SINGULAR	PLURAL
NOM.	Lus, a body	Lus-nam
GEN.	Lus-kyi, of a body	Lus-nam-kyi
INST.	Lus-kyis, by a body	Lus-nam-kyis
DAT.	Lus-la, to a body	Lus-nam-la
LOC.	Lus-na, in a body	Lus-nam-na
ABL.	Lus-nā, from a body	Lus-nam-nā
TERM.	Lus-su, into a body	Lus-nam-su

The verb denotes neither being, doing, nor suffering, but simply a coming to pass. If instead of saying I beat you, we were to say by-me regarding-you a-beating-happens we would be following the Tibetan mode of speaking. The moods and tenses are formed partly by unpronounced prefixed letters, partly by suffixes, partly by changing the vowel of the root, and partly by auxiliary verbs. The verb tsag means to filter. The present tense is 'h-tsag-pa, the perfect b-tsag-s, the future b-tsag, and the imperative mood tsog.

There are about 500 monosyllabic roots in Chinese. Generally each of these roots has several distinct meanings. Yu, for instance, signifies me, agree, rejoice, measure, stupid, and black ox. There are three different ways of indicating the sense in which the root is to be taken. In the first place, the meaning may be indicated by the tone of voice in which the sound is uttered. Thus kwai uttered in the departing tone means honorable, whilst uttered in

the rising tone it means devil. There are eight distinct tones in the language ; of these, however, only four are in common use. In the second place, the meaning of the root may be indicated by placing after it a word having a meaning somewhat like the one intended. Thus, to denote that ting means to hear, the word keen, to see, is placed after it. In the third place, certain classifying words are used. For example, yih taou means one knife or a knife, a small boot, or a fringe. When a knife is meant the classifying word pa, which means something grasped with the hand is used, as in yih pa taou, a knife, literally a grasped knife or one grasped knife.

The distinction of sex is indicated in the case of persons by prefixing the words nan man, and neu woman, and in the case of animals by prefixing the words kung noble and moo mother. Thus nan tsze means a man-child or boy, neu tsze a woman-child or girl, kung ma a horse, and moo ma a mare. The plural is sometimes formed by reduplication as in jin jin, men ; sometimes by prefixing the adjective chung, choo, keae, or fan, each of which means all ; and sometimes by suffixing tang or mun. When the context clearly indicates that the plural number is meant there is no sign of plurality used. The genitive case is indicated by the suffix che, or by placing the governed noun before the noun governing it ; the accusative by such prefixed particles as

pa, i, yu, and hu ; the ablative in the sense of from by prepositions, such as tsze, yu, and tsung ; the instrumental by e, by, and yung, with, literally to employ.

The following are the personal pronouns :

Woo or wo, I	Wo mun, we
Urh or ne, thou	Ne num, you
Ke or ta, he, she, it	Ta mun, they

The past tense is indicated by the suffix leaou, to complete, or kwo, to pass over ; as in ta keu leaou or ta keu kwo, he went. The future tense is indicated by the prefixed particle tseang, to take, or yaou, to want ; an in ta tseang keu or ta yaou keu, he will go. The third person of the imperative mood is formed by prefixing the verb heu, to allow or permit, as in heu ta keu, allow him to go or let him go. When the tense is plainly indicated by the context there are no tense-signs used. Joo kin means now, shang yue last month, ming neen next year, and lai to come. Joo kin ta lai means now he is coming ; shang yue ta lai, last month he came ; and ming neen ta lai, next year he will come.

The sentence is constructed by placing one word after another according to established rules. The subject precedes the verb and the verb the object. The adjective stands before the noun, the genitive before the word which governs it, and the adverb

before the verb. Prepositions are used, not postpositions.

The Mon forms new words from its roots in two different ways. In the first place, it uses prefixes and changes the initial word of the root for the sake of euphony when necessary; as, in t' mloo, darkness, from kloo, dark; k' mlaut, a thief, from klaut, to steal; layeh, light, from yeh, to shine; papnik, merchandise, from pnik, to trade. In the second place, it places two roots or words side by side; as, in tataumeh-chyat, death, from tataumeh, to be, and khyat, to die. It employs such classifying prefixes as tnóm, a tree, ka, a fish. Thus, tnóm krout is the mango tree, tnóm tō the cotton tree, ka woa, a shark, and ka pān, an eel, literally the eel fish. The sexes are distinguished by the suffixes trong and prayer for persons and k' mat and buh for animals. Thus, kon trong is a boy or son, kon prayer, a girl or daughter; klaer kmat, a bull, and klaer bŭh, a cow. The plural is indicated when necessary by suffixing taw, to increase, or k' mlung, many. Mneh means man and mneh taw or mneh k' mlung, men. The thing possessed is placed before the possessor, as in sgnee meh oa, house of father of me, literally house father I. Prepositions are used, as padoa sgnee, in the house. The adjective always follows the noun.

The following are the personal pronouns:

Oa, I	Pooley, we
M' něh, thou	Bai or pay, you
Nyěh, he, she, it	Nyeh taw, they

The present tense is denoted by the root. The past is indicated by placing the word tō-ey, done, after the root, and the future by placing the particle rong after it. The negative is expressed by the particle hoo, as in oa hoo aa, I am not going, literally I not going. Prepositions are used.

10. THE INTER-CONTINENTAL LANGUAGES.

The Inter-Continental languages consist of the languages spoken between Siam on the north and Australia on the south, and between Africa and Japan on the west and America on the east.

It may be divided into five sub-groups, the Malayan, the Polynesian, the Micronesian, the Melanesian, and the Negrito. The Malayan sub-group contains the languages of the Malays and the various Malayan peoples. The Polynesian sub-group contains the languages of the Eastern Polynesians, or the Polynesians proper. The Micronesian sub-group includes the languages spoken by the natives of the Micronesian Islands. The Melanesian or Papuan sub-group includes, first, the dialects of the Papuans of New Guinea, and, secondly, the languages of all the other Melanesian Islands. The Negrito sub-

group includes the dialects of the Aetas and a few other Negrito tribes. The Malayan and Polynesian languages are closely related and constitute the Malay-Polynesian family of languages.

With regard to a large number of words in the Malay language, the part of speech to which they belong can be determined only by their position in the sentence. Thus, *kāsih* may mean kindness, affectionate, or to love. Derivatives are formed by prefixes, suffixes, infixes, and reduplication. *Ajar* means to instruct, *pengajar*, instructor; *makan*, to eat, *makanan*, food; *guruh*, a rumbling noise, *gumuruh*, to make a rumbling noise; and *ajar-ajar*, a sainted person. Nouns have two numbers, the singular and the plural. The plural is indicated when necessary by placing the word *banak*, many, *sumua* or *sagala*, all, after the noun, or by repeating the noun. When the context makes it evident that the plural is meant there is nothing else to indicate it. The genitive case is generally indicated by placing the word governed immediately after the word governing it; as, in *rumah sahaya*, house of me, or my house. The adjective is invariably placed after the noun, as in *orang baik*, a good man; *orang jahat*, a bad man. The personal pronouns are as follows:

Aku or Sahaya, I	Kita or kami, we
Angkau, ang, or kau, thou	Kamu, you
Dia or iya, he, she, it	Dia orang, they

Kita means I and thou, and kami I and he. The possessive pronouns are formed by placing the word *punya*, owning, after the personal pronouns, or by placing the personal pronouns after the thing possessed. There are two classes of verbs, primitive and derivative. Primitive verbs are such as were originally verbs. Derivatives are such as have been formed from primitive verbs, nouns, and adjectives, or adverbs. Verb-stems are formed by prefixes and suffixes. *Jalan* means to walk ; *ber-jalan*, to be walking ; and *men-jalan-kan*, to cause to walk. The suffix *lah* is used in forming moods and tenses, and also the following auxiliaries ; *ada*, is or was ; *sudah*, was, did, or has been ; *telah*, was, did, or has been ; *mahu*, will, shall, would, or must ; *kandak*, is about to. The following are the principal parts of the verb *lari*, to run :

Sahaya *lari*, I run or was running
Sahaya *sudah lari*, I have or had run
Sahaya *mahu lari*, I will run
Sahaya *handak lari*, I am about to run
Lari-lah, run thou

The passive voice is formed by the prefix *di* and the passive participle by the prefix *ter*. *Pukul* means to strike ; *di-pukul*, to be struck ; and *ter-pukul*, struck.

II. THE CENTRAL AFRICAN LANGUAGES.

The Central African group consists of the languages spoken by the Hamito-Negro and Negro peoples. One of the best known of these languages is the Yoruba.

In Yoruba the indefinite article is *okan* or *kan*, one. *Okonri* means one man or a man. Derivatives are formed from verbs and nouns almost wholly by prefixes. *Peja* means to fish, *apeja*, a fisherman; *lo*, to go, *atilo*, a going; *legbe*, to have support, *elegbe*, a supporter; *fo*, to wash, *ifo*, the act of washing; *lowo*, to have money, *olowo*, a moneyed man; *igbo*, belief, *aigbo*, unbelief. A few derivatives are formed by doubling the verb, as *pejapeja*, a fisherman, or fishing-fishing man. Possession is denoted as in English. *Ille* means house, *ti of*, and *babba* father. The house of my father is *ille te babba*, literally the house of father. There are two kinds of adjectives; the participial or verbal adjective, as *kuru*, to be short, and the adjective proper, as *kukuru*, short.

The personal pronouns are as follows:

AS THE SUBJECT OF A VERB

Emi, mo, ng, I	Awa, we
Iwo, o, aw, thou	Enyin, ye
On, o, aw, he, she, or it	Awon, nwon, they

AS THE OBJECT OF A VERB

Mi, me	Wa, us
O, thee	Nyin, you
A, e, i, o, u, him, her, it	Won, them

The moods and tenses are formed partly by prefixes, but chiefly by such auxiliary words as the following :—ti, have, have been ; yio or o, shall, will, must ; jeki, let ; le, may or can. The persons are indicated by the pronouns.

The principal parts of the verb ni, to have, are as follows :

Emi ni, I have
Emi ti ni, I had
Emi o ni, I shall have
Emi o ti ni, I shall have had
Jeki emi ni, let me have
Emi le mi, I may or can have
Emi le ti ni, I may or can have had

The following is the present tense in full :

Emi ni, I have	Awa ni, we have
Iwo ni, thou hast	Enyin ni, ye have
On ni, he, she, or it has	Awon ni, they have

The present indicative of afe, to be loved, is as follows :

Afe mi, I am loved	Afe wa, we are loved
Afe o, thou art loved	Afe nyin, ye are loved
Afe e, he, she, or it is loved	Afe won, they are loved

A in a-fe is a shortened form of awon, they. Fe means to love. Mi is in the objective case and means me. A-fe mi, then, is literally they love me.

The participial verb is formed by the prefix n or an; as in emi nni, I am having; anfe mi, I am being loved, literally, they are loving me.

The Yoruba forms new words by placing prefix before prefix. Thus from she, to sin, it forms e-she, sin; l-eshe, to have sin; i-leshe, the act of having sin; a-ileshe, the not having sin; l-ailleshe, to be in a sinless state; and alai-leshe, one who has no sin. The Yoruba distinguishes homophones from one another by means of tones, of which it has three, high, low, and middle. It pays a good deal of attention to the principle of vocalic harmony.

12. THE BANTU LANGUAGES.

The Bantu languages constitute a large and important family. Their plan of structure may be learned from the Kisuahili.

In Kisuahili the nouns are divided into several classes. Every class that pluralizes the noun has a prefix of its own for that purpose. The following are the most important classes:

Nouns which begin with the prefix *m* and denote living beings, as *mtu*, a man, *watu*, men.

Nouns which begin with the prefix *m* and denote inanimate objects, as *mti*, a tree, *miti*, trees.

Nouns which have no prefix either in the singular or plural, and denote inanimate objects, as *niumba*, a house, *niumba*, houses.

Nouns which have no prefix in the singular, but prefix *ma* in the plural, as *kasha*, a chest, *makasha*, chests.

Nouns which have the prefix *ch* or *ki* in the singular or *vi* in the plural, as *ch-ombo*, a vessel, *vi-ombo*, vessels; *kitu*, a thing, *vitu*, things; *janda*, a finger, *vianda*, fingers.

Nouns which begin with *u* in the singular and form the plural by dropping the *u* before a consonant and by changing it to *ni* before a vowel, as *upanga*, a sword, *panga*, swords; *uimbo*, a song, *nimbo*, songs.

Adjectives, pronouns, particles, and verbs are brought into agreement with the noun to which they belong either by having the prefix of the noun, a characteristic part of it, or some letter representing it inserted before them or by having their initial sound changed according to certain rules. *Ema* means good. A good man is *mtu mu-ema*; good men, *watu we-ma*; a good thing, *kitu j-ema*; good things, *vitu viema*; a good box, *kasha j-ema*; good boxes, *makasha m-ema*. *Mtu muema wa nti ya Waarabu* means a good man of the land of the Arabs, the word for land being *nti*.

Watu wema wa nti za Wazungu means a good man of the land of the Europeans. Chombo cha Waarabu means the vessel of the Arabs, and viombo via Waarabu the vessels of the Arabs.

The personal pronouns are as follows :—Mimi or mi, I ; wewe or wē, thou ; yee, he ; sisui, we ; nuinui, you ; wao, they. The possessive pronouns are as follows :—wangu, mine, plural viangu ; wako, thine, plural viako ; wakwe, his or her, plural viakwe ; wetu, ours, plural vietu ; wenu, yours, plural vienu ; and wao, theirs, plural viao.

The verb has several distinct forms. Ku fania means to make ; ku faniza, to cause to make. Ku patu means to obtain ; ku-mpatia, to make him obtain, to procure for him. Ku tembea means to walk about ; ku tembelea, to go to and fro. Ku penda means to love ; ku ji-penda, to love one's self ; ku pendāna, to love one another, and ku pendoa, to be loved. The root-word is penda.

The moods and tenses are formed as follows :—Penda, love thou ; ku penda, to love ; napenda, I love ; nipende, I may love, and nikipenda, if I love ; nimipenda, I have loved ; nalipenda, I had loved ; tapenda, I shall love ; ningependa, I should love ; and takua nikipenda, I shall be loving. Sipendi means I love not, and singependa, I would not love.

The persons of the verb undergo initial changes to bring them into agreement with the prefix of their subject. The present indicative of the verb penda preceded by the pronouns is as follows :

Mimi napenda, I love
Wewe wapenda, thou lovest
Yee apenda, he loves
Suisui tuapenda, we love
Nuinui nuapenda, ye love
Wao wapenda, they love

The Bushman and Hottentot are distinct languages. They are neither related to one another nor to the Bantu languages. The Hottentot seems to have some sort of connection with the Hamitic family.

Languages may be reduced to two great divisions, the gender-distinguishing and gender-ignoring. The gender-distinguishing division includes the Indo-Keltic, Shemitic, and Hamitic families; the gender-ignoring division includes all the rest of the languages of the world. We must not confound grammatical with sexual gender. Grammatical gender is an arbitrary distinction and applies to words only. When a Highlander refers to butter as *e* or *he* and to a knife as *i* or *she*, he has no thoughts of sex in his mind. Sexual gender is a natural distinction, and is attended to by all languages. It has nothing to do with words; it applies simply to living beings.

Languages may be divided into three great classes, the Introflexional, the Agglutinative, and the Isolating. The Introflexional or Intromutative class construct the sentence partly by suffixes and prefixes, but chiefly by internal vowel-changes. The Agglutinative class construct the sentence by joining suffixes or prefixes

or both to their roots. The Isolating class construct the sentence chiefly by placing their primary words or roots side by side. They make little or no use of particles. They never weld two words together as we do when we say lov-d for love-did. The Intro-flexional class includes simply the languages of the Shemitic family. The Agglutinative class contains the following languages; first, the Indo-Keltic languages; secondly, the Finno-Siberian, Caucasian, and Dravido-Australian languages, together with the Basque; thirdly, the American languages; fourthly, the Malayo-Papuan languages; fifthly, the Hamitic languages; sixthly, the Negro, Bushman, and Hottentot languages; and seventhly, the Bantu languages. The Isolating class embraces the languages spoken by the Tibeto-Sinican peoples.

The best known classification of languages is that which divides them into Inflexional, Agglutinative, and Isolating languages. To this classification there are several objections. In the first place, it puts the Indo-Keltic, Shemitic, and Hamitic languages, and these only, in the inflexional class. But these are not the only languages that use inflexions. Why then should we limit the term inflexional to them? In the second place, the Indo-Keltic and Hamitic languages differ so much in their structure from the Shemitic languages that it seems utterly unscientific to put the three families into the same class. In the third place, it is impossible to draw a clear and practical distinction,

with regard to their mode of structure, between an inflexional language of the Indo-Keltic type and an agglutinative language of the Finno-Turkish type. Of course we are told that the Indo-Keltic languages have used flexions or symbolic suffixes from the beginning of their existence, whilst the Finno-Turkish languages have not. But this is a mere supposition—a theory; it is not an established fact. Latin and Turkish are both agglutinative and both inflexional languages. Latin, however, is of a more highly inflexional character than Turkish. So far, then, as inflexions are concerned that is the only difference between them.

It is held by some writers that all the languages of the world belonged originally to the isolating class, and that the agglutinative and introflexional classes have grown up out of the isolating class. This is a mere theory, and a theory without any real foundation. It is impossible to explain how an introflexional language like Hebrew could have grown out of a flexionless and isolating language like Chinese. The agglutinating languages might have developed into their present condition out of the root or isolating state, but did they? The indications are that they did not. The fact is that instead of having reason to believe that isolating languages have grown into agglutinative or inflexional languages we have some reason to believe the very opposite. It is far more probable that a language like Turkish would sink

down into Tibetan and Tibetan into Chinese than it is that a language like Chinese would rise up into Tibetan and Tibetan into Turkish. We know that English was at one time a highly inflexional language; but where are its inflexions to-day? It is still an inflexional language; yet, so far as the structure of the sentence is concerned, it is far more like Chinese to-day than it was a thousand years ago. The real truth is that no matter how far back we trace the present classes of languages we invariably find each class working according to its own laws, but never developing into another class. English, with its prefixes, suffixes, fragments of flexions, and long derivatives, can never change into a language of the same type with the Chinese; whilst Chinese with its monosyllables, tones, and isolating tendencies can never become an agglutinative-inflexional language like English.

THE ORIGINAL UNITY OF THE INDO-KELTIC LANGUAGES.

The various Indo-Keltic peoples of the world were originally one people. They lived together in the same place and spoke the same language. The language spoken by them,—which we may term the Indo-Keltic or parent speech—became divided into several dialects, and these dialects grew up into distinct languages. Just as Italian, French, and Spanish are of Latin origin so are Keltic, Latin, Teutonic, and all

other Indo-Keltic languages of Indo-Keltic origin. Whilst, however, the parent-speech of Italian, French, and Spanish has been preserved the parent-speech of the Indo-Keltic languages has utterly perished. There are books of Latin in existence, but not a single sentence of Indo-Keltic.

Although the Indo-Keltic people spoke the same language it does not follow that they pronounced their words in the same way. It is absolutely certain that they did not. It is indeed probable that when they began to separate they differed so much in their pronunciation that those of them who lived furthest apart would find some difficulty in understanding one another. They must also have differed to some extent in the words they employed. When they had two words for the same thing some would use the one exclusively and some the other.

The Indo-Keltic language was in a highly developed state. It had a complete and excellent grammatical frame-work, whilst its vocabulary was quite extensive.

As the Indo-Keltic languages had a common origin, it is evident that the farther we trace them back the closer will be the resemblance between them. It thus follows that in comparing them we must take them in the oldest form in which we can find them.

EVIDENCES OF LINGUISTIC UNITY.

The evidences that prove the original unity of two or more languages consist of two kinds, first, the

evidence of grammatical structure ; and, secondly, the evidence of roots, symbolic elements, and words.

When two or more languages construct their sentences according to the same plan we have some reason to assume that these languages had a common origin. It is at any rate more likely that they were originally one than that they had come by mere accident to adopt the same plan of structure. Of course we cannot utterly ignore geographical and ethnological considerations. Though we should find that a language spoken by a Negro tribe in Africa and a language spoken by an Indian tribe in America constructed their sentences in precisely the same way, we could scarcely even suppose that we had good grounds for assuming a special relationship between these languages. We would naturally—and properly, too—take for granted that their agreement in structure was a matter of mere accident.

A language may borrow an isolated word, but it scarcely ever borrows a whole group of related words, or words that have the same root. When, then, we find that a root that underlies a group of words in one language also underlies a group of words in another language we have in this root an evidence in behalf of the formation of these languages from the same original materials. When we find a large number of roots of this kind the evidence becomes thoroughly convincing.

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Should a hundred persons that know nothing about the algebraic signs at present in use be asked to make four signs each—one to denote addition, one subtraction, one multiplication, and one division—it is almost absolutely certain that no two of them would make the same four signs. But prefixes and suffixes are mere signs. When, then, we find that two or more languages employ to a large extent the same prefixes or the same suffixes we cannot resist the conviction that these languages had a common origin.

A people may have mixed words, or words partly belonging to their own language and partly to the language of another people, but they are not likely to have a mixed grammar. A Highlander might borrow the word *fence* from English; but, as the pluralizing suffix *s* does not exist in Gaelic, he would never say *na fens-es*, the fences; he would say *na fens-ichean*. We must not, however, lay it down as a philological axiom that one language never borrows any portion of the grammatical machinery of another language.

The evidence of words requires to be handled with a good deal of care. Two or more languages may have a few words of the same sound and the same meaning purely by accident. Again, two or more languages may have borrowed the words they have in common either from one another or from some external source. But borrowed words possess

no evidential value whatever. Thus, then, before words can be used as evidence we must be able to show that they are not borrowed words ; but this in some cases it may not be possible for us to do. As a general rule, however, borrowed words may be recognized without much difficulty.

THE LAWS OF SOUND-SHIFTING.

During the period which intervened between the formation of the Indo-Keltic language and the growth of the various dialects which sprang up from it there were laws at work which caused certain sound-shiftings to take place. We require to know what these sound-shiftings really were. This knowledge is absolutely necessary for us ; it is the very alphabet of Indo-Keltic comparative philology.

The sounds of the parent-speech are represented in the languages that have sprung from it as follows :

A short.

A short of the parent-speech is represented in Keltic, Teutonic, Latin, Greek, Lithuanic, and Armenian by *ǎ*, in Slavonic by *ǫ*, and in Aryan generally by *ǎ* but sometimes by *ĭ*.

Gaelic, *anam*, soul ; Latin, *animus* ; Greek, *anemos*, wind. German, *achse*, an axle ; Latin, *axis* ; Greek, *axōn* ; Lithuanic, *aszis* ; Slavonic, *osi* ; Sanskrit, *akshas*. Latin, *ago*, I lead ; Armenian, *acem*.

A long.

A long is represented in Keltic, Latin, Greek, and Aryan by *ā*, in Gothic and Lithuanic by *ō*, and in Slavonic and Armenian by *a*.

Gael. *faith*, a prophet, a poet ; Lat. *vates*. Eng. *nose* ; Lith. *nosis* ; Sk. *nasa*. Gk. *matēr*, mother ; Slavonic, *mati* ; Arm. *mair*.

E short.

E short is represented in Keltic, Latin, Greek, Lithuanic, and Slavonic by *ě*, in Teutonic and Armenian by *ē* or *ī*, and in Aryan by *ä*.

Gael. *teg now taigh*, a house ; Lat. *tectum* ; Gk. *tegos*. Goth. *sibun*, seven ; Lith. *septyni* ; Slav. *sedmi*. Arm. *es, I* ; Sk. *aham*.

E long.

E long is represented in Keltic by *ī*, in Latin, Gothic, Greek, Lithuanic, and Slavonic by *ē*, in Old High German and Aryan by *ā*, and in Armenian by *a*. I long in Gaelic is sounded like *e* in *me*.

Gael. *mi now mios*, month ; Goth. *menoths* ; O. H. G. *manod* ; Lat. *mensis* ; Gk. *mēn* ; Arm. *amis* ; Sk. *masa*. Lith. *menu*, moon ; Slav. *mesenci*.

O short.

O short is represented in Keltic, Latin, Greek, and Slavonic by *ō*, in Teutonic and Lithuanic by *a*, in Armenian by *o* or *u*, and in Aryan by *a* or *ā*.

G. nochd, night ; Goth. nahts ; Lat. nox ; Lith. naktis ; Slav. nasti ; Sk. nakta. Gk. oktō, eight ; Arm. ut.

O long.

O long is represented in Keltic and Aryan by ā, in Old High German and Lithuanic by uo, in Gothic, Latin, and Greek by ō, in Slavonic by a, and in Armenian by u.

G. blāth, a blossom ; O. H. G. bluot ; Goth. bloma ; Lat. flōs. Gk. dōron, a gift ; Lith. dōs ; Slav. daru ; Arm. tur ; Sk. dānam.

I short.

I short is represented in Keltic, Teutonic, and Latin by ĭ or ě, and in the other Indo-Keltic languages by ĭ. In Gothic it is represented by ai before h and r.

G. ith, corn ; Sk. pitu, food. Goth. widuwo, a widow ; Lat. vidua ; Slav. vidova. Gk. h-omichle, a fog, mist ; Lith. migla. Gael. fer, man ; Lat. vir ; Goth. vair.

I long.

I long is represented in Keltic, Old High German, Latin, Greek, and Aryan by ī, in Gothic by ei, in Lithuanic by y, and in Slavonic and Armenian by i. Gothic ei and Lithuanic y are sounded like ī.

G. fi, poison ; Lat. virus ; Gk. ios for fisos.

Lith. gyvas, living ; Slav. zhivu ; Sk. jivas. Goth. wileima, we may be willing ; Lat. velimus.

U short.

U short is represented in Keltic and Teutonic by u or o ; in Latin by u, i, or o ; and in Greek, Lithuanic, Slavonic, Armenian, and Aryan by u. It is represented in Gothic before h and r by au.

G. sruthadh, flowing ; Gk. h-rutos ; Sk. srutas. G. bonn, bottom ; Lat. fundus ; Sk. budhnas. Goth. dauhtar, daughter ; Lith. dukte ; Slav. dusti ; Arm. dustr.

U long.

U long is represented in Keltic, Teutonic, Latin, Greek, Lithuanic, and Aryan by ū, in Slavonic by y, and in Armenian by u. Slavonic y is sounded almost like ū.

G. dūn, an enclosure, a fortress, a hill ; Gaulish, dunum ; Anglo-Saxon, tun, an enclosure, a town. O. H. G. sū, a sow ; Lat. sus ; Gk. h-us ; Zend hu, a boar. Slav. myshi, mouse ; Sk. mūsh.

VOWEL LENGTHENING.

A short vowel is sometimes lengthened to compensate for the loss of a consonant.

Gael. ām for āgm, a band of men ; uan for ogn, a lamb ; cēt for cent, a hundred ; dēr for dacr, a tear ; and sēt for sint, a path.

Eng. rain for regn, rail for regel, tear for tagr, meed for mesd, may for mугan, and five for fimf.

Lat. pīlum for pinslom, a dart ; scāla for scantsla, a ladder ; aēnus for aesnos, brazen ; āla for axla, a wing ; nīdus for nīzdos, a nest.

Gk. oulos for olfos, all ; eimi for esmi, I am ; gouna for gonna, a knee ; and kteinō for ktennō, I kill.

P.

P of the parent-speech has been dropped in Keltic and changed to f in Teutonic. It has been changed to f also in Zend before consonants. It is generally represented by h in Armenian. It remains unchanged in Latin, Greek, Lithuanic, Slavonic, and Sanskrit. It appears in Gothic in the middle of a few words as b, and in Gaelic before t as ch.

G. athir, father ; Eng. father ; Sk. pita, father, pitarah, fathers. G. it, a feather ; Eng. feather ; Lat. penna for petna ; Sk. pattra. G. secht now seachd, seven ; Welsh, saith ; Anglo-Saxon seofon ; Goth. sibun ; Lat. septem.

B.

B seems to have been a very rare letter in the parent-speech of the Indo-Keltic languages. Gothic changed it to p, and Old High German to f. The other languages made no change in it.

G. ibhim, I drink ; Lat. bibo for pibo ; Sk. pibami. Lat. balbus, stammering ; Gk. barbaros,

strange, foreign ; Sk. *barbara*, stammering. Goth. *diups*, deep ; Lith. *dubus* ; Slav. *dubri*, ravine. *Ibhim* means I drink only in Irish Gaelic ; in Scottish Gaelic it means let me drink.

BH.

Bh is represented in Keltic, Teutonic, Lithuanic, Armenian, and Zend by *b*, in Latin by *f*, in Greek by *ph*, and in Sanskrit by *bh*. In the middle of Latin words it appears as *b*.

G. *berim*, I bear Goth. *baira* ; Lat. *fero* ; Gk. *pherō* ; Slav. *bera* ; *berem* ; Sk. *bharāmi*. G. *nēl* for *nebl*, a cloud ; O. H. G. *nebul* ; Lat. *nebula*. Gk. *nephos*, a cloud ; Lith. *debesis* for *nebesis* ; Sk. *nabhas*.

W.

W is represented in Gaelic by *f* ; in Welsh by *gw* ; in Gothic, Latin, Greek, Lithuanic, Slavonic, and Sanskrit by *v* ; in English by *w* ; and in Armenian apparently by *g* or *v*. It is omitted in Greek.

G. *fīr* now *fior*, true ; W. *gwr* ; Lat. *verus*. Goth. *vait*, he knows ; Gk. *oide* for *foide* ; Arm. *gitem* ; Sk. *vēda*. Lith. *valdau*, I rule ; Slav. *vlada* ; G. *flath*, a ruler.

T.

T is represented in Teutonic by *th* or *d* and in all other Indo-Keltic languages by *t*. It was changed in Gaelic to *th* when standing between two vowels,

and dropped in Armenian. It remains unchanged in Teutonic after s and n.

G. tana, thin ; W. tenu ; Eng. thin ; O. H. G. dunni ; Lat. tenuis ; Lith. tenvas ; Slav. tiniku. G. tart, thirst ; German, durst ; Zend, tarshna ; Sk. tarshas. G. athir, father ; Arm. hair. Goth. straujan, to strew, to scatter ; Lat. sternere. O. H. G. reht, right ; Lat. rectus.

D.

D is represented in Teutonic and Armenian by t and in all other Indo-Keltic languages by d. In Gaelic vowel-flanked d was changed to dh. In Latin d was changed to l in about twelve words.

G. des, right, as in right hand ; W. deheu ; Goth. taihsua ; Lat. dexter ; Gk. dexia ; Lith. deszine ; Zend, dashina ; Sk. dakshina. Lith. dirti, to skin ; Slav. dera, I skin ; Gk. derō. Arm. tiv, day ; Lat. dies ; G. di, as in di-luain, day of the moon or monday. Lat. lacryma for dacruma, a tear ; Gk. dakru ; G. dēr for decr ; Eng. tear.

DH.

Dh is represented in Keltic, Gothic, Lithuanic, Slavonic, Armenian and Zend by d ; in modern High German by t or th ; in Latin initially by f and medially by d or b ; in Greek by th ; and in Sanskrit by dh, but in some instances by d. In modern Gaelic the d which represents dh is changed to dh between vowels.

G. *dorus*, a door ; W. *dor*, also *drws* ; A. S. *duru* ; Goth. *daur* ; O. H. G. *tor* ; Lat. *foris* ; Gk. *thura* ; Arm. *durn*. Lith. *deti*, to lay, to put ; Slav. *deti* ; Gk. *thēsō*, I will put. G. *medon* now *meadhon*, middle ; Goth. *midjis* ; Lat. *medius* ; Gk. *mesos* for *mesthyos* ; Slav. *mezhdā* ; Sk. *madhya*. G. *ruadh* ; Eng. *red* ; Lat. *ruber*.

K.

K is represented in Keltic and Latin by *c* ; in Greek by *k* ; in Teutonic by *h* ; in Lithuanic by *sz* ; in Slavonic and Armenian by *s* ; in Zend by *s* or *sh* ; and in Sanskrit by *sh*. In Gaelic vowel-flanked *k* became *ch*. K after *s* is now written *g*. In Teutonic *sk*, as a general rule, remained *sk*. In Gaelic and Latin *c* is always sounded like *k*, never like *s*.

G. *cluinnim*, I hear ; Lat. *cluo* ; Gk. *kluō* ; Goth. *hliuma*, hearing ; Sk. *shrutas*, heard, renowned ; Gk. *kardia*, heart ; Lith. *szirdis* ; Slav. *sridice* ; Arm. *sirt*. G. *caech* now *caoch*, blind ; Lat. *caecus* ; Goth. *haihs*, blind of one eye. G. *scar* now *sgar*, separate, lop off ; A. S. *sceran*, to shear.

KW.

Kw or q is represented as follows :—

First : In Keltic and Latin by *c* ; in Gothic by *k*, *h*, or *g* ; in Greek, Lithuanic, and Albanic by *k* ; in Slavonic by *k*, *c*, or *tsh* ; in Armenian by *k* or *g* ; and in Aryan by *k* or *c*.

S. duru ;
k. thura ;
leti ; Gk.
middle ;
nesthyos ;
Eng. red ;

Secondly : In Gaelic by c ; in Welsh and Gaulish by p ; in Gothic by h, hw, or f ; in Latin by qu ; in Umbrian and Oscan by p ; in Greek by p, t, or s ; in Lithuanic and Albanic by k ; in Slavonic by k, c, or tsh ; in Armenian by k or g ; and in Aryan by k or tsh.

by c ; in
ic by sz ;
y s or sh ;
lanked k
Teutonic
aelic and
e s.

G. canim, I sing ; W. canu ; Lat. cano ; Goth. hana, a rooster, literally the singer ; Eng. hen. Lat. carpo, I pluck off, I crop, I gather ; Gk. karpōō ; Lith. kerpu, I shear. Gk. kreas for krefas, flesh ; Sk. kravis, raw meat ; Slav. kruvi, blood.

5 ; Goth.
ed ; Gk.
Arm. sirt.
th. haihs,
, lop off ;

G. co, who ? Welsh, pwy ? Goth. hwas ? Lat. quis ? Umbrian, pis ? Slav. kuto ? G. cruim now cruimh, a worm ; W. pryf ; Sk. kirmis. Lat. sequor, I follow ; Gk. h-epomai ; Lith. seku.

G.

G is represented in Keltic, Latin, and Greek by g ; in Gothic by k ; in English by k or ch ; in Lithuanic by zh ; in Slavonic by z ; in Armenian by c ; in Zend by z ; and in Sanskrit by j.

hic by k,
by k ; in
r g ; and

G. gineal, a race ; Eng. kin ; Lat. genus ; Gk. genos ; Zend. zan, to beget ; Sk. janas, a race. Lith. zhinoti, to know ; Slav. znati ; Sk. jānati ; Goth. kann, I know ; Arm. calr, laughter ; Gk. gelaō, I laugh.

GW.

Gw is represented as follows :—

First: In Keltic, Latin, Greek, Lithuanic, and Albanian by *g*; in Gothic and Armenian by *k*; in Slavonic by *g* or *zh*; and in Aryan by *g* or *j*.

Secondly: In Keltic by *b*; in Gothic by *kw*; in English by *qu* or *c*; in Latin by *v* before vowels, by *g* before consonants, and by *gu* after *n*; in Oscan and Umbrian by *b*; in Greek regularly by *b*, by *d* before *e*, and in a few instances by *g*; in Lithuanic by *g*; in Slavonic by *g* or *zh*; in Armenian by *k*; and in Aryan by *g* or *j*.

G. *gairm*, call; *Lat.* *garrio*, I chatter; *Sk.* *grnāmi*, I call. *A. S.* *cran*, a crane; *Gk.* *geranos*; *Lith.* *gerve*; *Slav.* *zheravi*; *Arm.* *krunk*. *Goth.* *kalds*, cold; *Lat.* *gelu*, cold, frost; *Slav.* *zhledica*, sleet. *Goth.* *aukan*, to increase; *Lat.* *augeo*, I increase; *Lith.* *augu*, I grow; *Zend.* *aojo*, strength; *Sk.* *ōjas*.

G. *beo*, living, alive; *W.* *byw*; *Goth.* *kwius*; *Eng.* *quick*; *Slav.* *zhivu*; *Gk.* *bios*, life; *Arm.* *keam*, I live; *Lat.* *vīvus*, alive; *Sk.* *jīvas*. *G.* *ben*, a woman, a wife; *Goth.* *kwino*; *Eng.* *queen*; *Gk.* *gunē*, also *bana*; *Arm.* *kin*. *G.* *bō*, a cow; *A. S.* *cū*; *Eng.* *cow*; *Arm.* *kov*; *Sk.* *gāuh*, bull, cow. *G.* *brāge*, neck; *M. H. G.* *krage*; *Gk.* *brochthos*, throat.

GH.

Gh is represented in Keltic and Teutonic by *g*; in Latin by *h*; in Albanian by *d*; in Greek by *ch*;

uanic, and
by k ; in
r j.

by kw ; in
owels, by g
in Oscan
by b, by d
Lithuanic
ian by k ;

k. grnāmi,
os ; Lith.

oth. kalds,
lica, sleet.

increase ;
Sk. ōjas.

h. kwius ;
rm. keam,

a woman,
gunē, also

cū ; Eng.
G. brāge,

roat.

in Lithuanic by zh ; in Slavonic and Zend by z ; in Armenian by j or z ; and in Sanskrit by h.

G. gam now geamh, winter, as in geamhradh, literally winter-state ; W. gaem ; Lat. hiems ; Gk. chiōn, snow ; Albanian, dimen, winter ; Lith. zhema, winter ; Slav. zima, winter ; Arm. jiun, snow ; Zend, zima, winter ; Sk. hima, cold, winter, snow. G. gort, standing corn, a field, a garden ; Lat. hortus, a garden ; Gk. chortos, grass, a court-yard. G. gabim now gabhim, I take, I seize ; Eng. gifan, to give ; Lat. habeo, I have.

GHW.

Ghw is represented as follows :—

First : In Keltic, Teutonic, Lithuanic, and Albanian by g ; in Latin by h or g ; in Greek by ch ; in Slavonic and Armenian by g or zh ; in Zend by g or j ; and in Sanskrit by gh, h, or j.

Secondly : In Keltic by g or b ; in Teutonic by w or g ; in Latin by f initially and b medially before r, by gu after n, and by v between vowels ; in Greek by ph generally, by th before ě and ē, and by ch in a few instances ; in Lithuanic and Albanian by g ; in Slavonic and Armenian by g, j, or zh ; in Zend by g or j ; and in Sanskrit by gh, h, or j.

Old Irish, in-grennim, I pursue ; Lat. gradior, I step ; Slav. greda, I come. Goth. gasts, a stranger ; Eng. guest ; Lat. hostis, a foreigner, an enemy ; Slav. gosti, a guest, a friend.

G. gar, to warm ; Lat. formus, warm ; Gk. thermos ; Arm. jerm ; Sk. haras, heat. G. bean, touch, strike ; Gk. phenō, I kill ; Slav. zhinja, I cut down ; Arm. gan, blows ; Zend, jainti, strikes ; Sk. hanti, strikes.

M.

M is regularly represented by m in all the Indo-Keltic languages. M appears in Gaelic in a few words as b. M between vowels became in Gaelic mh.

G. mil, honey ; W. mel ; Goth. milith ; Lat. mel ; Gk. meli. Lat. mors, death ; Lith. mīrtis. Slav. mati, mother ; Arm. mair ; Sk. mātā. G. brecht now brechd for mrecht, speckled ; Lith. margas, variegated. G. bleith for mleith, to grind ; Lat. molo, I grind.

N.

N is represented by n in all the Indo-Keltic languages.

G. nūadh for newdh, new ; W. newydd ; Goth. niujis ; A. S. niwe ; Lat. novus ; Gk. neos for nefos ; Lith. naujas ; Slav. novu ; Sk. nava. G. nead, a nest ; W. nyth ; Eng. nest ; Lat. nīdus for nezdos ; Arm. nist ; Sk. nīdas for nizdos. G. noct now nochd, night, as in an nochd, the night ; Goth. nahts ; Lat. nox, genitive noctis ; Gk. nux, genitive nuctos ; Lith. naktis ; Sk. nakta.

R.

R is regularly represented by r in Keltic, Teutonic, Latin, Greek, Lithuanic, Slavonic, Armenian, and Zend, and in Sanskrit generally by r, but sometimes by l.

G. rīgh, a king; Gaulish, rīx; Lat. rēx for rēgs; Hindustani, rāja. Goth. rauds, red; Slav. rudru; Sk. rudhiras. G. ruigheachd, reaching; Gk. o-regō, I stretch out. Lith. rauda, plaint; Slav. rydajan; Sk. rudāmi, I weep. Gk. peri, about; Zend, pairi, against; Sk. pari. G. dan, a gift, a poem, genius; Gk. dōron, a gift; Arm. tur.

L.

L is regularly represented in Keltic, Teutonic, Latin, Greek, Lithuanic, Slavonic, and Armenian by l, in Zend by r, and in Sanskrit by r or l.

G. luchd, people; W. llwyth; A. S. folc, folk; Lith. pulkas, a crowd. Goth. liuhath, light; Lat. lux; Gk. luke; Lith. laukas, pale; Slav. lutsha, beam, ray; Arm. lois, a light; Sk. roka, light. Old Irish, līgim for lingim, I lick; Eng. lick; Lat. lingo, I lick; Gk. leichō; Lith. leshiu; Arm. lizum; Sk. rehmi or lehmi.

In Teutonic, Latin, Greek, Lithuanic, and Slavonic r may take the place of l, or l the place of r for the purpose of rendering two syllables in the same word dissimilar in sound.

O. H. G. *murmulon* for *murmuron*, to murmur ;
 Lat. *caeruleus* for *caeluleus* ; Gk. *kephalargia* for
kephal-algia ; Lith. *katrul* for *katrur* ; Slav. *dateli*
 for *dateri*.

S.

S is represented in Gaelic, Teutonic, Latin, Lithu-
 anic, and Slavonic by s ; in Welsh by h ; in Greek
 and Zend by s or h, or dropped ; in Armenian by s or
 dropped ; and in Sanskrit by s or sh. It appears in
 Latin and English in some words as r.

G. *sen*, old ; W. *hen* ; Goth. *sins* ; Lat. *senex* ;
 Gk. *h-enos* ; Lith. *senas* ; Arm. *hin* ; Sk. *sanas*.
 G. *snechta* now *sneachda*, snow ; Goth. *snaivs* ; Lat.
nix for *snix* ; Lith. *snegas* ; Slav. *snegu*. G. *snighe*,
 dripping ; Lat. *ningit* for *sninguit*, it snows. G.
sesg, dry, not giving milk ; W. *hysp* ; Lat. *siccus*
 for *secqus* ; Lith. *sausas* ; Zend, *huska* ; Sk. *shushka*.
 G. *sruth*, flow ; Gk. *h-reō*, I flow ; Lith. *srava*, flow-
 ing ; Sk. *sravati*, it flows. G. *samhail*, like ; Goth.
sama, same ; Lat. *similis*, like ; Zend, *hama*, equal ;
 Sk. *sama*, same. G. *salann*, salt ; W. *halen* ; Eng.
salt ; Lat. *sal* ; Gk. *h-als* ; Slav. *solī* ; Arm. *al* ; Sk.
sara. Lat. *aurora* for *ausosa*, the dawn ; Gk. *ēōs* ;
 Sk. *ushasa*. Eng. *ore* ; Goth. *aiz* ; Lat. *aes*.

J. AND Y.

J and y are represented in Gaelic by i or dropped ;
 in Welsh by i ; in Goth, Latin, Lithuanic, and

Armenian by j ; in English by y ; in Slavonic by j or i ; and in Aryan by y. J is represented in Greek by z, and y by h. J in Gothic, Latin, Lithuanic, Slavonic, and Armenian is only j in appearance, it is y in sound.

G. iuchir, a key, that which joins together ; Goth. juk, pronounced yuk ; Eng. yoke ; Lat. jugum, pronounced yugum ; Lith. jungas, pronounced yungas ; Slav. igo ; Gk. zugon, zeuktēres, straps of the yoke ; Sk. yugam, a yoke. G. eo-r̃na, barley ; Gk. zeiai ; Lith. javai ; Sk. yavas. Lat. jūs, broth ; Sk. yūsha.

G. og for owanc, young ; W. ieuanc ; Breton, iaouank ; Eng. young ; Lat. juvenus ; Sk. yuvashas. G. iodh, a pain caused by a struggle, iodhna weapons ; Gk. h-usmine, a struggle ; Sk. yudh, a battle, a struggle. Goth. jēr, a year ; Eng. year ; Gk. h-ōros ; Zend, yār.

*PROOFS OF THE ORIGINAL UNITY OF THE
INDO-KELTIC LANGUAGES.*

The original unity of the Indo-Keltic languages is clearly shown by a number of facts.

In the first place, the Indo-Keltic languages construct their sentences according to the same general plan. They inflect the noun, adjective, pronoun, and verb. They form the cases of the noun, adjective, and pronoun, and the moods and persons of the verb wholly by suffixes. They form the

tenses of the verb chiefly by suffixes, but partly by reduplication. The verbal augment *e*, which appears in Greek, Armenian, Zend, and Sanskrit, looks very much like a prefix. It can scarcely, however, be a real prefix. The probability is that it was originally a significant word or else a reduplication of the first syllable of words which began with a vowel. It is true that it stands now before consonants, as in *e-tupton*, *I struck*. It may, however, have come to take its place before consonants simply through the influence of analogy.

In the second place, the Indo-Keltic languages divide their nouns, adjectives, and pronouns into three gender-classes, the masculine, feminine, and neuter.

In the third place, the Indo-Keltic languages were governed in the early period of their history by certain laws of sound-shifting. These laws cannot be accounted for except on the supposition that the languages subject to them had a common origin. We must remember that they acted with perfect regularity; they allowed no exceptions. The apparent exceptions are the result of the operation of other laws, such as assimilation, emphasis, and analogy or imitation.

In the fourth place, the Indo-Keltic languages have a large number of roots in common. It is said that there are 310 roots in English which have come down to it from the parent-speech.

The following roots will be sufficient for examples: *ed*, to eat; *bher*, to carry; *men*, to think; and *ten*, to stretch out.

G. *ith*, eat; Eng. *eat*; Lat. *edo*, I eat; Gk. *edō*; Lith. *ed-mi*; Sk. *ad-mi*.

G. *beir*, bring forth; O. I. *ber-im*, I bear; Goth. *bair-a*; Lat. *fer-o*; Gk. *pher-ō*; Slav. *ber-an*; Arm. *ber-em*; Sk. *bhar-āmi*.

G. *men-mna*, imagination, courage; O. I. *men-ma*, mind; O. H. G. *min-na*, memory; Lat. *men-s*, mind; Gk. *men-os*; Sk. *man-as*.

G. *tan-a*, thin, literally stretched out; W. *ten-eu*; Eng. *thin*; Lat. *ten-uis*; Lith. *ten-vas*; Slav. *tin-iku*; Sk. *tan-ush*; Gk. *tan-aos*, stretched out. G. *tē-d* for *tēn-d*, the string of a musical instrument; W. *tan-t*; Lat. *ten-us*, a cord; Gk. *ten-on*, a sinew. G. *tenn-ich*, tighten; W. *tannu*, stretch; Lat. *ten-do*, I stretch; Gk. *tein-ō*; Sk. *tan-omi*.

In the fifth place, the Indo-Keltic languages have a number of stem-forming suffixes in common. Among these are the following: *lo*, *no*, *ro*, *tlo* or *tro*, *ent*, *tu*, *to* or *ta*, *yes* or *iyes*, *ter*, and *mo* or *emo*.

G. *coll* for *cos-lo*, hazel; O. H. G. *has-al*; Lat. *cor-ulus*. Old G. *tem-el*, darkness; Sk. *tam-ra*, darkening. Anglo-Saxon, *sto-l*, stool; Lith. *sta-la*, a table; Gk. *stē-lē*, a pillar.

G. *la-n*, full; Lat. *ple-nu*; Lith. *pil-na*; Slav. *plu-nu*; Zend, *pere-na*; Sk. *pur-na*. Gael. *cor-n*, a

drinking-horn ; Gaulish, kar-no, a trumpet ; Eng. hor-n ; Lat. cor-nu.

G. bod-ar now bodh-ar, deaf ; Sk. badh-ira. G. fe-r, a man, for fe-ro ; Lat. vi-ro ; Sk. vi-ra. Eng. feath-er ; O. H. G. fed-ara ; Gk. pt-ero-n.

Old Irish, ce-tal, a song, for can-tlo ; Eng. needle for na-dla. Gk. pher-et-ro, a bier ; Sk. bhar-it-ra, the arm, that which bears or carries.

G. carat for car-ant, of a friend ; Lat. acc. fer-ent-em, bearing ; Gk. pher-ont-a ; Goth. bair-and-s ; Sk. bhar-ant-am.

Gaelic, I-th, corn ; Lith. pe-tūs, a midday meal ; Sk. pi-tush, sap, drink, food. G. bi-th, world ; Gaulish, bi-tu ; Lith. gy-tu, to revive ; Slav. zi-tu, to live. Eng. for-d ; Lat. por-tus, a harbor.

G. can-te, said ; Lat. can-tus, sung ; Goth. mun-ds, thought ; Gk. gnō-tos, known ; Lith. sek-tas, followed ; Sk. da-tas, given.

G. sin-iu now sine, older ; Lat. sen-ior for sen-ios ; Slav. Sen-esnis ; Sk. san-yas ; Goth. hard-iza, harder ; O. H. G. hart-iro for hart-iso.

Old Irish, luathi-ther, swifter ; Gk. ōmo-teros, more raw ; Sk. āma-taras ; Eng. o-ther ; Goth. an-thar ; Lith. an-tras ; Lat. al-ter.

O. G. ness-am, next ; Lat. min-imus, least ; A. S. laet-em-est, latest ; Sk. av-amas, lowest.

In the sixth place, the Indo-Keltic languages use to a large extent the very same words and particles, changed in form, of course, by the law of

sound-shifting and other forces which have been at work.

THE PRONOUNS.

G. *mi*, me ; W. *mi* ; Eng. *me* ; Goth. *mik* ; Lat. *me* ; Gk. *me* ; Zend, *ma* ; Sk. *mā*.

G. *tu* ; Eng. *thou* ; Lat. *tu* ; Gk. *tu* or *su* ; Lith. *tu* ; Slav. *tu* ; Arm. *du* ; Zend, *twem* ; Sk. *twam*.

G. *ē* for *eis*, he ; Lat. *is* ; Sk. *ayam*.

G. *ī*, she ; Lat. *ea* ; Sk. *iyam*.

O. G. *ed*, it ; Goth. *ita* ; Lat. *id* ; Sk. *idam*.

G. *co*, who ? Goth. *hwas* ; Lat. *quis* ; Lith. *cas* ; Sk. *cas*. G. *ciod* for *ce ed*, what ? literally what it ? Eng. *what* ; Lat. *quid*.

THE NUMERALS.

G. *oen now aon*, one ; W. *un* ; Goth. *ains* ; Eng. *one* ; Lat. *unus* for *oinos*.

G. *da* ; W. *dau* ; Goth. *twai* ; Eng. *two* ; Lat. *duo* ; Gk. *duō* ; Lith. *dwi* ; Slav. *dwa* ; Zend, *dva* ; Sk. *dvā*.

G. *tri* ; Eng. *three* ; Lat. *tres* ; Gk. *treis* ; Lith. *trys* ; Slav. *triје* ; Zend, *thrayo* ; Sk. *trayas*.

G. *ceithir* ; W. *pedwar* ; Goth. *fidwor* ; Lat. *quatuor* ; Gk. *pessares* or *tessares* ; Lith. *keturi* ; Slav. *tshetyri* ; Sk. *catwāras*.

G. *coig* ; W. *pump* ; Goth. *fimf* ; Eng. *five* ; Lat. *quinque* ; Gk. *pempe* ; Lith. *penki* ; Slav. *pyaty* ; Zend, *panca* ; Sk. *panca*.

G. sē, six; Goth. saihs; Lat. sex; Gk. h-ex; Lith. szeszi; Slav. sestī; Sk. shash.

G. sechd, seven; W. saith; Goth. sibun; Lat. septem; Gk. h-ēpta; Lith. septyni; Slav. sedmi; Armenian, evtn; Zend, hapta; Sk. sapta.

G. ocht now ochd; W. wyth; Goth. ahtan; Eng. eight; Lat. octo; Gk. oktō; Lith. asztuni; Slav. osmi; Arm. ut; Zend, ashta; Sk. ashta.

G. noi now naoidh; W. naw; Goth. niun; Eng. nine; Lat. novem for noven; Gk. ennea, also enfa; Lith. devyni for navyni; Slav. deveti for noveti; Arm. inn; Zend, nava; Sk. nava.

G. deich; W. deg; Goth. taihun; Eng. ten; Lat. dekem; Gk. deka; Lith. deszimt; Slav. deseti; Arm. tasn; Zend, dasa; Sk. dasha.

G. fiche now fichead, twenty; Lat. viginti; Doric, fikati; Zend, visaiti; Sk. vinshatih.

G. cēt for cent, a hundred; W. cant; Anglo-Saxon, hund; Lat. kentum; Gk. h-ekaton; Lith. szimtas; Slav. suto; Zend, satem; Sk. shatam.

NAMES OF RELATIONSHIP.

G. athir, father; Eng. father; Goth. fadar; Lat. pater; Gk. patēr; Arm. hayr; Zend, pita; Sk. pita, accusative pitar-am.

G. mathair, mother; Anglo-Saxon, moder; Eng. mother; Lat. mater; Gk. mētēr; Lith. mote; Russ. mate; Arm. mayr; Sk. mātā, accusative matar-am.

Gk. h-ex ;

oun ; Lat.

slav. sedmi ;

tan ; Eng.

ni ; Slav.

un ; Eng.

also enfa ;

or noveti ;

ten ; Lat.

slav. deseti ;

ti ; Doric,

Anglo-

on ; Lith.

atam.

dar ; Lat.

Sk. pita,

er ; Eng.

te ; Russ.

natar-am.

G. brathair, brother ; W. brawd ; Eng. brother ; Lat. frater ; Lith. brolis ; Russ. brat' ; Zend, brata ; Sk. bhratā, accusative bhratar-am ; Gk. phratōr, one of the same tribe.

G. siur or fiur, sister, from swesor ; W. chwaer ; Goth. swistar ; Lat. soror for sosor ; Lith. sesstra ; Arm. koir ; Sk. swasā, accusative swasar-am.

NAMES OF THE VARIOUS PARTS OF THE BODY.

O. I. au or o, ear ; Goth. auso ; Gk. ous for ouas ; Lith. ausis ; Eng. ea-r ; Lat. au-ris. G. cluas, ear ; Icelandic, hlust ; W. clust.

G. dēt for dent, tooth ; W. dant ; Lat. dens, gen. dentis ; Gk. o-dous, gen. o-dont-os ; Goth. tunthus ; Eng. tooth ; Lith. dantis ; Sk. danta. Deud in modern Gaelic means the teeth as a whole.

G. smeach, also smeig, the chin ; Lith. smakra ; Sk. shmashru, moustache.

O. I. bra, eye-brow ; A. S. bru ; Eng. brow ; Gk. o-phrus ; Slav. bruvi ; Sk. bhrus.

G. cridhe, heart ; W. craidd ; Lat. cor, genitive cord-is ; Gk. kardia, also kradia ; Goth. hairto ; Eng. heart ; Lith. szirdis ; Slav. sridice ; Arm. sirt ; Sk. hrid for krid.

G. imblag, the navel ; O. I. imbliu ; Ger. nabel ; Lat. umbilicus ; Gk. omphalos ; Lettic, naba ; Sk. nābhi, nave, navel.

NAMES OF ANIMALS.

G. each, a horse ; Lat. equus ; Gk. h-ippos or h-ikkos ; A. S. ehū ; Lith. aszva ; Zend, aspa ; Sk. ashwa ; Welsh, ebol for epol, a colt.

G. bo, a cow ; W. bwch ; Gk. bous, an ox ; A. S. cu, a cow ; Sk. go, a cow.

G. oi, a sheep ; Eng. ewe ; Lat. ovis ; Gk. ois for ofis ; Lith. avis ; Sk. avis. Oisg in Gaelic is from oi shesg, pronounced first oi hesg, and then oi-sg. Oisg thus literally means a dry sheep or ewe.

G. orc now torc, a pig ; W. porch ; Lat. porcus ; Anglo-Saxon, fearh ; Lith. parszas ; Eng. farrow, a litter of pigs. Irish, suig, a pig ; A. S. sugu ; Eng. sow ; Lat. sus ; Gk. h-us ; Zend, hu, a boar.

G. boc, a he-goat ; W. bwch ; Sk. bukka, a goat ; Eng. buck, the male of the fallow deer.

G. cu, a dog, coin, of a dog ; W. ci ; Goth. hunds ; Eng. hound ; Lat. canis ; Gk. kuōn ; Lith. szu ; Zend, spa ; Sk. shvan.

G. gē or giadh, a goose ; O. I. geis for gans, a swan ; A. S. gōs for gans, a goose ; Lat. anser for hanser ; Gk. chēn ; Russ. guse ; Sk. hamsa.

PREPOSITIONS, ADVERBS, AND PARTICLES.

G. etar now eadar, between ; Lat. inter ; Sk. antar, within.

G. o, out from, of ; Goth. af, of ; Eng. of ; Gk. apo ; Sk. apa.

G. do, to ; Eng. to ; Lith. do ; Gk. the suffix de ; Zend, the suffix da.

G. na or ni, not ; Goth. ni ; Eng. no ; Lat. ne ; Gk. nē ; Russ. ne ; Sk. na.

G. an, a prefix signifying not ; Old Irish, in ; Eng. un ; Lat. in ; Gk. an ; Zend, ana ; Sk. an.

G. il now iol, a prefix signifying much or many ; Goth. filu ; Gk. polu, used in English as poly ; Sk. puru.

G. su or so, a prefix signifying possibility, facility, or excellency ; Gk. eu ; Zend, hu ; Sk. su.

G. du or do, a prefix denoting impossibility, defectiveness, or badness ; Goth. tuz ; Gk. dus ; Arm. t ; Sk. dush, dur.

MISCELLANEOUS WORDS.

G. Dia, God ; W. Duw ; A. S. tiw, a god ; Lat. Deus, God ; Gk. zeus, genitive dios for difos, the supreme deity of the Greeks ; Sk. deva, bright, a god.

G. dar-ach, oak ; O. I. dair, genitive darach ; W. deru ; Eng. tree ; Russ. drevo ; Gk. drus, oak ; Sk. dru, tree, wood.

G. ruadh for rewdh, red ; W. rhudd ; Eng. red ; Lat. ruber ; Gk. e-ruthros ; Sk. rudhira, red, blood.

Goth. aiz, brass or bronze ; Lat. aes, copper, bronze ; Sk. ayas, copper, iron ; Eng. ore ; Gael. is in is-arn, iron. Gothic z appears in English and German as r, as in ai-z, o-re. S was dropped in Gaelic between vowels, as in i-s-arn now iarn.

In the seventh place, the Indo-Keltic languages use to some extent the same word-forming suffixes, that is, the same case-suffixes and personal-suffixes.

CASE-SUFFIXES.

The stems of the following words ended in o in the parent-speech :

SINGULAR.

Nom. Old G. *fer* for *firo-s*, a man ; Goth. *wulf-s* for *wulfa-s*, a wolf ; Lat. *lupu-s* for *lupo-s* ; Gk. *luko-s* ; Lith. *vilka-s* ; Sk. *vrika-s*.

Acc. O. G. *fer-n* for *fira-n* ; Lat. *lupu-m* ; Gk. *lukō-n* ; Lith. *vilka-n* ; Sk. *vrika-m*.

PLURAL

Nom. O. G. *fir* for *firī* which was for an earlier *firoi* ; Goth. *wulfōs* ; O. H. G. *walfā-a* ; Lat. *lupī* ; Gk. *lukoi* ; Sk. *vrikās*.

Gen. O. G. *fer-n* for *firon* ; Goth. *wulfē* ; O. H. G. *wolfo* ; Gk. *lukō-n* ; Sk. *vrikām*.

The stems of the following words ended in u in the parent-speech :

SINGULAR.

Nom. G. *bith* for *bitu-s*, the world ; Lat. *manu-s*, the hand ; Gk. *pēchu-s*, the lower arm ; Goth. *sunu-s*, a son ; Lith. *sūnu-s* ; Sk. *sūnu-sh*.

Gen. G. *betho* for *bitūs* ; Lat. *manūs* ; Gk. *pēchu-s* ; Goth. *sunau-s* ; Lith. *sunau-s* ; Sk. *sūnōsh*.

Acc. bith-n for bitu-n ; Lat. manu-m ; Gk. pēchu-n ; Sk. sūnu-m.

PLURAL.

Gen. bith-n for bitavem ; Lat. manuum ; Gk. pēcheōn ; Sk. sūnūnām.

Dat. G. bethaib for bitubis ; Lat. manibus ; Sk. in instrumental case, sunubhish. The present dative case in Gaelic was originally the instrumental case.

The stems of the following feminine nouns ended in a in the parent-speech, and took no case-suffix in the nominative singular :

SINGULAR.

Nom. G. tuath for tota, people ; Goth. giba, a gift ; Lat. equa, a mare ; Gk. chōra, land ; Lith. rauka, hand ; Sk. ashwa, a mare.

Gen. G. tuaith-e for totēs ; Goth. gibōs ; Lat. familiās, of a family ; Gk. chōrās ; Lith. rankos ; Sk. ashwayas.

Dat. G. tuaith for totī ; Goth. gibai ; Lith. equae ; Gk. chōrai ; Lith. rankati ; Sk. aswayai.

PLURAL.

Nom. G. tuatha for totās ; Goth. gibōs ; Lith. raukos ; Sk. ashwās.

Inst. G. tuathaib for totabis ; Sk. ashwabhish.

PERSONAL-SUFFIXES.

First Person.—Old Gaelic, ber-im, I bear ; Goth. bair-a ; Lat. fer-o ; Gk. pher-ō ; Arm. ber-em ; Sk.

bhar-āmi. O. G. a-m for as-mi, I am ; Goth. i-m ; Lat. s-um for es-um ; Gk. ei-mi for es-mi ; Lith. es-mi ; Slav. yes-mĭ ; Zend, ah-mi ; Sk. as-mi.

Second Person.—O. I. ber-i, thou bearest ; L. fer-s ; Gk. pher-eis ; Goth. bair-is ; Zend, bar-ahi ; Sk. bhar-asi. Lith. es-i, thou art ; Slav. ye-si, thou art.

Third Person.—O. I. ber-id, he bears ; L. fer-t ; Goth. bair-ith ; Zend, bar-aiti ; Sk. bhar-ati. Gk. esti, he is ; Lith. esti ; Slav. yes-ti.

PLURAL.

First Person.—O. I. ber-mme or ber-mmit ; modern Irish, beir-imid ; L. fer-imus ; Gk. pher-omes ; Goth. bair-am ; Zend, bar-amahi ; Sk. bhar-āmas. Lith. es-me, we are ; Slav. yes-mi, we are.

Second Person.—O. I. ber-the, ye bear ; L. fer-tis ; Gk. pher-ete ; Goth. bair-ith ; Zend, bar-atha ; Sk. bhar-atha. Lith. es-te, ye are ; Slav. yes-te.

Third Person.—O. I. ber-it, they bear ; L. fer-unt ; Gk. pher-onti ; Goth. bair-and ; Zend, bar-ainti ; Sk. bhar-anti. Welsh, yd-ynt, they are ; Lith. es-ti ; Sk. s-anti ; modern Gaelic, Is iad, it is they.

THE PRACTICAL VALUE OF THE SCIENCE OF LANGUAGE.

In the year 1786 Sir William Jones stated before the Asiatic Society at Calcutta that Sanskrit, Greek, and Latin had undoubtedly sprung from some

common source, and that Gothic, Keltic, and Zend had evidently the same origin. This announcement, coming from the most accomplished linguist of his day, had a powerful influence in turning the attention of scholars to the work of examining and comparing the languages mentioned. In 1808 Friedrich Schlegel published a work on *The Language and Wisdom of the Indians*, in which he showed that the languages of India, Persia, Greece, Italy, Germany, and Slavonia were members of the same family, dialects of the same mother-tongue. In 1816 Francis Bopp published an able and scholarly work in which he pointed out the close resemblance between Sanskrit, Greek, Latin, Persian, and German in their grammatical framework. In 1833 the same distinguished scholar published the first volume of his *Comparative Grammar of Sanskrit, Zend, Greek, Latin, Lithuanian, Slavonic, Gothic, and German*. The science of comparative philology was now laid upon a safe and solid basis. In 1831 Prichard published his *Eastern Origin of the Keltic Nations*, and showed that the Keltic languages belonged to the same family with Sanskrit, Latin, Greek, and Teutonic. In 1839 Bopp published a small work in which he endorsed and expanded the views held by Prichard. In 1853 Zeuss published his *Grammatica Keltica*, a work in which the views maintained by Prichard and Bopp were established in the most scientific and thorough manner.

oth. i-m ;
ni ; Lith.
mi.
rest ; L.
r-ahi ; Sk.
thou art.
L. fer-t ;
Gk. es-

ber-mmit ;
Gk. pher-
Sk. bhar-
we are.
r ; L. fer-
bar-atha ;
yes-te.
r ; L. fer-
bar-ainti ;
Lith. es-ti ;
ey.

CIENCE

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rit, Greek,
om some

The science of language deals with the origin, nature, and growth of languages, and the relationship between them. We have seen that it is only of recent origin. In judging of its capabilities and practical results we must bear this fact in mind. We must also remember that to study, analyze, and compare languages is a work of tremendous labor, and, besides, a work for which only a very few persons can be properly qualified. When we consider these facts, we must necessarily come to the conclusion that, however great the achievements of the science of language may have been in the past, there remains for it a vast amount of work yet to do. It is far from having conquered the world with which it has to deal.

The science of language has been the means of giving to the world a large amount of useful information about the structure and growth of languages. It has proved the common origin of languages spoken so far apart as Finnic and Tungusic, Malay and Malagasy, Gaelic and Hindustani. It has established beyond the possibility of doubt a number of highly important linguistic families. It has likewise reduced the languages of the world to a few leading classes.

The science of language is of great value to the ethnologist in helping him to classify the various peoples of the world. When we find two distant peoples like the Gaidels of Scotland and Ireland

and the Hindus of India speaking closely related dialects, we may fairly infer that the ancestors of these peoples belonged to the same stock. No one would say that all the ancestors of the Gaidels and all the ancestors of the Hindus belonged to the same stock. All that is affirmed is that the Gaidels who introduced Gaelic into Scotland and Ireland, and the Hindus who introduced Sanskrit into India, must have belonged upon the whole to the same family. To what extent the Gaidels and Hindus of the present day are not Indo-Kelts is a matter which the science of language does not pretend to determine. The languages of the American Indians have all a greater or less tendency towards polysynthesis. Now we may very reasonably regard this peculiarity as a proof of their original unity. If, then, the languages of the Indians had a common origin, is it not altogether probable that the Indians themselves, taken as a whole, had likewise a common origin? It is indeed fairly certain that such was the case. It is true that a few Indian languages have very short words; but it is not true that a language with short words can have no tendency towards polysynthesis. Polysynthesis manifests itself, not in cutting up long words, but in striving to express a whole sentence in one word.

The science of language throws a vast amount of light upon the early history of nations. When, for instance, we find that the Indo-Keltic peoples had

the same names for king, father-in-law, horse, cow, sheep, dog, wagon, wheel, axle, boat, oar, house, door, flax, barley, mead, broth, fire, and copper or bronze, we know as a matter of absolute certainty that the persons, animals, and things signified by these names existed among them before they left their original home. Our Indo-Keltic forefathers, then, were neither apes nor savages.

An acquaintance with the science of language is of very great advantage to the student of languages. It helps him in his work by explaining to him the way in which languages are put together and the real points of difference between one language and another. It also brings him in contact with the laws according to which languages grow and change, and in this way gives him a mental training that he could never obtain from merely committing to memory a number of grammatical rules and exceptions. Then, again, it renders the study of languages a source of real pleasure to him. He knows what he is at, finds use for his understanding, and is growing in knowledge.

horse, cow,
oar, house,
copper or
e certainty
ignified by
e they left
forefathers,

language is
languages.
to him the
nd the real
guage and
th the laws
hange, and
at he could
memory a
ns. Then,
a source of
he is at,
growing in

CORRECTIONS

- Page 16, line 1, for varities read varieties.
" 47, " 3, for possed read possessed.
" 72, " 28, for El-Toghrul read Er-Toghrul.
" 77, " 3, for Kazars read Khazars.
" 87, " 25, for polyandria read polyandry.
" 101, " 3, for Javenese read Javanese.
" 118, " 13, for Klmath read Klamath.
" 139, " 12, for Terra read Tierra.
" 194, " 1, for derivations read derivatives.
" 197, " 17, for Rajmahli read Rajmahali.
" 200, " 21, for Micmic read Micmac.